CHRISTIANITY *at the* FOUNTAIN

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CHRISTIANITY
AT THE
FOUNTAIN

BY
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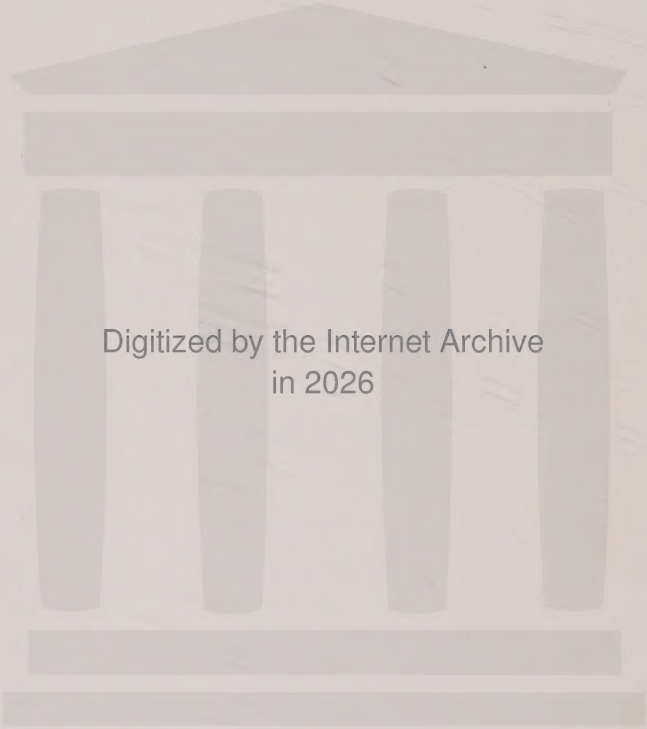
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PREFACE

"Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds.

"Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.

"How excellent is thy lovingkindness, O God! Therefore the children of men put their trust under the shadow of thy wings.

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

"FOR WITH THEE IS THE FOUNTAIN OF LIFE; IN THY LIGHT SHALL WE SEE LIGHT."

—*Psa. 36: 5-9.*

INTRODUCTION

If there be one thing of more interest and value to the human mind than another it is to know the beginning and the end of the way of life. If we would know the doctrine of the Bible we must trace the stream from its fountain head to where it flows out in all its fullness and purity into the Sea of God's love. Genesis is not only the first book of the Bible, but is the book of beginnings: "In the beginning God created the heaven and the earth." Here we have a revelation of God as the first great cause of all things existing. There is no attempt at proof, as there is no need of it: the fact that the stream flows proves the existence of a fountain. The fact of God is not given as a deduction from a series of generalized statements, but it is an unfolding of a primary truth as well as universal that needs no proof. Any attempt to prove what is self-evident would be to lower the standard of the Bible itself, as well as to impeach man's intelligence.

The Bible announces in the broad light of day:

1. The existence of God the Creator, and that he alone is eternal.
2. The creation of the heaven and the earth.
3. The existence and orderly arrangement of all things which God created and made upon the earth.
4. That it was an orderly work.

5. That it was a progressive work.

6. That it was done by word.

7. A complementary statement is made in the first chapter of John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

"The word *create* is used but three times in the first chapter of Genesis: (1) As to the origin of matter; (2) As to the origin of life; (3) As to the origin of man's soul. All other things are said to be made" (Dr. Wm. Smith).

The work of creation bears the stamp of infinite wisdom, order and design:

1. The creation of light, and the beginning of time: "And the evening and the morning were the first day."

2. God made the firmament which he called heaven.

3. The waters under the heaven were gathered together, the dry land appeared, and the earth brought forth grass and fruit yielding seed after its kind.

4. The sun, moon and stars appeared in the firmament—the sun to rule the day, and the moon to rule the night.

5. The waters brought forth abundantly fish for food, and fowls that fly above the earth in the firmament of heaven.

6. God made the beasts of the earth, and cattle after their kind, and every thing that creepeth upon the earth after its kind.

Lastly, God created man in his own image, "in the image of God created he him; male and female created he them."

7. On the seventh day God ended his work, and rested on the seventh day from all his work.

Eden: Genesis (2) records the beginning of the family and the home: one man and one woman in Eden. Here were laid the basis of society and the law of matrimony. To man was given dominion over every thing God had made upon the earth. To man also was given a law adapted to his high estate as lord of creation to guide him in the high moral and spiritual sphere in which he was placed and to bind him to his Maker, the Source of life and happiness. He alone of God's creatures is capable of a law. He was created a living soul, free, intelligent, spiritual, immortal. God gave man the power of choice, and never took it away from him. He had full and free exercise of all the noble and higher faculties of an immortal being—the power of reason, understanding, and the freedom of the will.

The Fall: The fact of sin is no fable. The narrative in Genesis (3) has never been revised. It needs no revision. Each statement is a fundamental truth. The record of the temptation and the fall of man stands as a preface to all that follows in the Old Testament and the New. The temptation itself is true to the nature and course of sin. Satan entered the serpent. From an angel of light, Satan, the implacable enemy of God, descended to the earth and concealed himself in the body of a serpent. Every act

of sin is debasing. Mark the tempter's course. He did not approach the man, but he addressed the woman, the weaker of the two. He first *suggested a doubt* as to what God had said concerning the tree of knowledge of good and evil. He next denied the truth of God's word, thus impeaching the honor and majesty of the whole law. He then appealed to man's selfishness, and allured to high ambition to become wise and to be as gods, knowing good and evil. The tempter brings an implied charge against the Creator in purposely withholding from man the knowledge belonging to him, and forbidding him to ascend to the high order to which he was entitled. They were by these seducing words led to despise the law of God. They turned from God to the wicked one. They were guilty of gross infidelity, great pride, and base ingratitude. Thus the father of the original sin was the "father of lies" (John 8: 44), and the woman imbibed his deadly poison in her soul. She ate of the forbidden fruit, and she gave it to her husband with her, and he did eat. Their eyes were opened, but it was to see their own nakedness. They knew good and evil, but it was a sad experience which has been entailed upon the human race ever since (From Cruden's Notes).

The Promise: Thus Paradise on earth was lost, but the sweep of God's hand through the centuries brings us to a Paradise in heaven. In Genesis, man is driven from the Garden of Eden to till the ground from whence he was taken. In Revelation, redeemed man enters the Paradise of God: "To him that overcometh will I give to eat of the tree of life which is in

the midst of the paradise of God" (Rev. 2: 7). The purpose of God can never be defeated. Man fell, but through the promise that the "seed of the woman should bruise the serpent's head" man rises again, and in the plan of redemption God gets to his name great honor and glory, and man great gain. Through disbelief and disobedience man fell. Through faith and obedience he rises from an earthly to a heavenly state.

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SECTION ONE

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me:

"Declaring the end from the beginning, and from ancient times things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

—Isa. 46: 9, 10.

THE BIBLE

The Bible is the only complete Book in the world. It begins with the beginning and embraces all time—all eternity. It goes all the way back in history. It goes all the way down the ages in prophecy, with an unerring grasp on things past, as well as things present. The first verse opens with God as the Creator of the heavens and the earth. It tells of the creation of all things upon the earth, of man's origin, of man's sin, and of man's redemption. It is the only Book that gives a revelation of God to man, and that teaches a religion which gives man a Savior.

The one Book for all the world is the Bible. The purity in language, the sublimity in expression, and the beauty in poetry are found in the Bible. As a history it sets forth some grand and noble characters. There is Enoch who walked with God; Noah who feared God, and prepared an ark to the saving of his house; Abraham who through faith withheld not his only son, and by obedience obtained the promise that in his seed all the nations of the earth should be blessed. There is no historian equal to Moses. For beauty, sublimity, and devotion there is nothing to equal the Book of Job, the Psalms of David, and the books of the prophets of God. There is no pathos equal to Judah's appeal for his brother Benjamin before Joseph and his brethren in Egypt. As an example of purity, tender sympathy, and fidelity, we point to Joseph; while

the patience of Job, and the sublime purpose that crowned the life of Daniel stand as monuments to the nobility of men true to the service of God.

The Bible comprehends the Old and the New Testaments, and these embrace the Patriarchal, the Mosaic, and the Christian dispensations. The history of events, the rites and typical ceremonies of the law, and the teaching of the prophets lead in a direct line to the Messiah. The lineage of the "seed of the woman" from Adam to Christ is the great meridian line of the Bible.

From Adam to Noah are ten generations; from Noah to Abraham are ten generations; from Abraham to David are fourteen generations; from David until the captivity to Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations (Matt. 1).

Adam lived 930 years, and Methuselah, the eighth in the line, lived 969 years. Methuselah lived with Adam 243 years, and with Noah 600 years, nearly. Shem was 98 years old at the time of the flood, and lived with Methuselah 98 years. Shem lived 502 years after the flood, and with Abraham 150 years. Thus Abraham may have conversed with Shem, who heard Methuselah relate what Adam told him concerning the early history of the race—four links in the chain extending from Abraham's time to the Garden of Eden, a period of 2,000 years. (From "Usher's Chronology.")[1]

[1] These are deductions from dates as given by Smith's Bible Dictionary, and are in accord with Usher's system, as printed in our Bibles. See Bible Dictionary, page 773, in Appendix.

There were no writers among the Patriarchs whose records have reached us. It remained for Moses, who was born 2,500 A. M., to be the first historian and lawgiver of all antiquity. The book of Genesis alone covers a period of 2,369 years, from the time of the creation of Adam to the death of Joseph. The remaining books of Moses cover a period of 377 years, from the death of Joseph in Egypt to the death of Moses on Mount Pisgah. The remainder of the Old Testament Scriptures extend from the death of Moses to the birth of Christ, a period of about 1,430 years.

Moses: The life of Moses is of vital interest to every Bible student, as his life and writings are more or less interwoven with every part of the Bible. His life of 120 years divides itself into three periods of forty years each. The first was the preparation for his life's work in his home and in the schools of Egypt. His home life and training though brief were the most important. Here he received a knowledge of the true God. Pharaoh's daughter adopted him as her son and gave him his name, but his early home training so thoroughly stamped the religion of his race upon his soul that all the "wisdom and learning of Egypt" failed to efface it but served to deepen and to strengthen his faith. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction

with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11: 23-25).

Forty years Moses was in retirement as a shepherd in the land of Midian. From being a keeper of sheep the Lord called him to be the shepherd of the children of Israel. This was the period of the greatest activity of his life. From the age of 80 to 120 he was the leader and commander of his people. At the command of God the plagues came upon Egypt, the waters of the Red Sea were divided, the law was delivered to the people from Sinai, and the water gushed from the rock to quench the thirst of the people.

But time would fail us were we to recount the precepts and testimonies which Moses delivered to the children of Israel, teaching them how to love and serve God, how to live and to be honest, delivering to them the moral and ceremonial law, and making it practical by sitting in judgment upon each violation of every "thus saith the Lord." Then consider that in the midst of these activities Moses wrote the Pentateuch, or the first five books of the Bible, erected the Tabernacle in the Wilderness, and directed its wonderful system of religious services. He also delivered to the people a code of laws which, with the ten commandments, have been the basis of all jurisprudence among civilized nations. All this and much more foreshadowed the coming kingdom of the Messiah, whose advent into the world was foretold by Moses himself in these words: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say un-

to you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people."

In the life of Moses we learn—

1. What it means to be well born.
2. The marvelous tact of a mother's love.
3. The value of child saving.
4. The value of early training.
5. The value of well-matured preparation for one's life work.
6. The sin of Moses at Meribah proves that "God is no respecter of persons," but that "every transgression and disobedience received a just recompense of reward."
7. Moses' meekness proves his highest worth, and the greatness of his character.

But if the life of Moses be instructive, the death of Moses was pathetic as well as inspiring. At the command of God, he ascended Mount Nebo to Pisgah's top to see the promised land and then to die. At the foot of the mount all Israel mourned his death. But he did not die alone. God was with him in the mount and caused him to see "the Canaan that he loved with unbeclouded eyes."

To stand on Pisgah's top and look beyond the Jordan to view "the landscape o'er" is the dream of life for many a poet and lover of song, whose heart is aglow with a prospect of the heavenly Canaan. De Haas, United States consul in Palestine, who stood on the spot where "Moses the servant of the Lord" closed his eyes on earth, says:

"The view from the top of this mountain is sublimely grand. Nothing on earth can equal it in sacred and historic interest. I shall never forget the rapture of that vision. At our feet the Sea of Death rolled its sullen waves over the once fertile Plain of Siddim. To the north, the winding course of the Jordan could be traced to its fountain head, with Hermon, standing like an old sentinel with frosty locks, guarding the source of 'the river of God.' To the west, the mountains of Western Palestine, dotted with cities and villages, were spread out like a panorama before us. Far to the south was Mount Hor, throwing her misty veil over the grave of Aaron on its highest summit. Far to the north, 'goodly Lebanon,' still clothed in her wintry robes. On the left, Hebron loomed up in the distance, as if proud of her sacred charge—the tomb of the patriarchs. On our right, tinged with a bluish haze, were Galilean hills, with Nazareth nestling on their bosom. Directly in front of us was the 'city of palm-trees'; and just back of it, the mountain of Christ's temptation, and the Brook Cherith, where Elijah was fed by the ravens. And still beyond, near the summit of the Judean mountains, Bethlehem, to the Christian the most sacred spot on earth; a little to the north, Jerusalem, so beautiful for situation, and hallowed in its associations; and close by, Olivet, beaming in the sunlight like the gateway to glory; and just beyond, Neby Samwel, where Israel's last judge lived, died, and awaits the resurrection. Still farther north could be seen Gerizim and Ebal, overlooking the well of Jacob and the tomb of Joseph; and beyond, Carmel,

stretching away to the 'utmost sea,' the Mediterranean Sea. Then came the depression of the Plain of Esdraelon, guarded by Tabor and Gilboa; scenes of some of the most stirring events in sacred history. The Mount of Beatitudes was only partly seen, but east of the Jordan, Mizpah-Gilead, where Jacob and Laban last parted, was in full view, with the tomb of Hosea on its summit. And eastward, as far as the Hauran and mountains of Arabia, rolled the Belka, the beautiful Belka—one vast fertile plain, fragrant with flowers, and covered with the flocks, herds, and black tents of the Bedouins."

Immortality Brought to Light: When Moses died on Mount Pisgah, from whose top he had seen the "promised land," no monument marked the place of his death, nor the place of his burial. Yet how beautiful and sublime the record, more lasting than the monuments of time: "So Moses the servant of the Lord died in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab over against Beth-peor, but no man knoweth of his sepulcher unto this day" (Deut. 34: 5: 6).

Forty years before this event God appeared to Moses at Horeb in a burning bush, saying: "I am the God of Abraham, the God of Isaac, and the God of Jacob." No further light was given concerning these things till Christ, the promised Messiah, announced to the astonished Sadducees the fact of the resurrection and a future life to man in these words: "Now that the dead are raised even Moses showed at the bush,

when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living: for all live unto him" (Luke 20: 37, 38). Here our Lord opened the meaning of the Scriptures with a light never before seen, revealing the fact that Abraham, Isaac and Jacob were living at the time the Lord spoke to Moses at Mount Horeb. Then, more significant still, is that concluding statement, full of joy and comfort to every heart: "*For unto him all live.*"

As for Moses, nothing further was known concerning him after the burial of his body, until the transfiguration, when Jesus took Peter, James and John up into a high mountain apart, and was transfigured before them. "And behold there appeared unto them Moses and Elias talking with him" (Matt. 17: 3). Our Lord does not proceed to reason out in a logical way the evidences of man's immortality, but gave a demonstration of its truth to eyewitnesses, who declared, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (2 Peter 1: 16).

It remained for Christ to reveal to the world the immortality of man in his marvelous unfolding of the words of the Lord to Moses at Mount Horeb, and in his transfiguration, where the glory of his kingdom and the state of the departed were made known to his disciples. The body of Moses had been sleeping over 1,400 years in the valley of the land of Moab, but in his immortality and true identity he appeared with

Elias and talked with Jesus on the Holy Mount. Prove the immortality of Moses and you prove the immortality of all: "*For unto him all live*"; and "God is no respecter of persons" (Acts 10: 34).

After Moses the leading historians, poets, and rulers were Joshua, Samuel, David, Solomon, Ezra, Nehemiah and the prophets. These give a record of events rich with the wisdom and developments of the nation under the guiding hand of Providence during a period of fifteen hundred years, and record, without concerted action on their part, a series of consecutive types and prophecies with ever increasing light along the ancestral line of the coming Messiah, until all reach a fullfillment in the birth of the newborn King, the babe of Bethlehem.

Literature of the Bible: The author of the Pentateuch was educated in Egypt, and used a language and a style like the stately pyramids, solid, lofty, and sublime. The opening statement of Genesis is like the rising of the sun for majesty and strength. There is nothing beyond: "In the beginning God created the heavens and the earth." And the same great God, infinite in wisdom and power, said: "Let there be light, and there was light." All the philosophy of the misty past, and all the boasted learning of today that in any way obscure man's intellectual sky and religious faith, must fall back before its full-orbed brightness. It is a full introduction to a universe of life, and mind, and matter, all save man, moving in love, light, and beauty in harmony with the supreme will of God.

The first song was written by the same author after

the host of Israel had crossed the Red Sea. It is a song of triumph:

"I will sing unto the Lord,
For he hath triumphed gloriously:
The horse and his rider
Hath he thrown into the sea, . . .
They sank as lead in the mighty waters."

At the close of the wilderness wanderings, as they stood on the plains of Moab east of Jordan, he writes the song of witness:

"Give ear, O ye heavens;
And I will speak;
And hear, O earth,
The words of my mouth:
My doctrine shall drop as the rain;
My speech shall distil as the dew;
As the small rain upon the grass;
Because I will publish
The name of the Lord;
Ascribe ye greatness unto our God:
He is the Rock, his work is perfect;
For all his ways are judgment:
A God of truth, and without iniquity,
Just and right is he."

Then at the close of his life in his song of blessings, occurs this wonderful passage full of comfort and assurance:

"The eternal God is thy refuge;
And underneath are the everlasting arms."

The Book of Job: Except the introduction and the close, the Book of Job is a poem of lofty diction, and reveals much of the wisdom and experience of that age. It treats one of the profoundest themes in

the most remarkable way in all literature. The poem deals with the problem of human life: Why Providence permits the good to fall under the hand of affliction. The question was discussed by Job and his friends, Job himself in his bereavement and suffering being the case in hand. This made the subject personal, present, and real. In all these trials Job held fast his integrity; and the question of Satan, "Doth Job fear God for naught?" was answered.

In the discussion Job's friends held the erroneous view that the man who suffers more than others must have been a greater sinner than they. (See Luke 13: 1-5.) They interpreted Job's persistent assertion of innocence in the light of self-confidence, as may be seen in the following:

"Is not this thy fear, thy confidence, thy hope,
And the uprightness of thy ways?
Remember, I pray thee, who ever perished, being innocent?
Or where were the righteous cut off?
Even as I have seen, they that plow iniquity,
And sow wickedness, reap the same. . . .
Now a thing was secretly brought to me,
And mine ear received a little thereof.
In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
Then a spirit passed before my face;
The hair of my flesh stood up:
It stood still, but I could not discern the form thereof:
An image was before mine eyes,
There was silence, and I heard a voice, saying:
Shall mortal man be more just than God?

Shall a man be more pure than his Maker?
Behold, he put no trust in his servants;
And his angels he charged with folly,
How much less in them that dwelleth in houses of clay,
Whose foundation is in the dust,
Which are crushed before the moth? . . .
They perish without any regarding it. . . .
They die, even without wisdom" (chapter 4).

Job's confidence in the Almighty:

"Though he slay me, yet will I trust in him: . . .
He also shall be my salvation. . . .
Behold now, I have ordered my cause:
I know that I shall be justified" (chapter 13).

Job became still more clear when out of the depth of his soul he expresses the conviction that only in the future life will the mystery of human life and suffering be solved, and God's justice be vindicated:

"Oh that my words were now written!
Oh that they were printed in a book!
That they were graved with an iron pen
And lead in the rock forever!
For I know that my redeemer liveth
And that he shall stand at the latter day upon the earth:
And though after my skin worms destroy this body,
Yet in my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold and not another" (chapter 19).

Then he traced the path of wisdom through nature to its ultimate source in God with a final word of practical wisdom for man:

"But where shall wisdom be found?
And where is the place of understanding?

Man knoweth not the place thereof;
Neither is it found in the land of the living:
The deep saith, It is not in me,
And the sea saith, It is not with me.
It can not be gotten for gold,
Neither shall silver be weighed for the price thereof.
It can not be valued with the gold of Ophir,
With the precious onyx or the sapphire.
The gold and the crystal can not equal it,
And the exchange of it shall not be for jewels of fine gold.
No mention shall be made of coral or of pearls:
For the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold."

"Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and death say,
We have heard the fame thereof with our ears.
God understandeth the way thereof,
And he knoweth the place thereof;
For he looketh to the ends of the earth,
And seeth under the whole heaven:
To make the weight of the winds;
And he weigheth the waters by measure.
When he made a decree for the rain
And a way for the lightning of the thunder;
He did see it, and declare it;
He prepared it, yea, and searched it out.
And unto man he said,
Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding" (chapter 28).

Job closes his lament with a picture of the days of his prosperity and his home life in the land of Uz:

"Oh that I were as in months past,
As in the days when God preserved me;
When his candle shined upon my head,
And when by his light I walked through darkness;
As I was in the days of my youth,
When the secret of God was upon my tabernacle;
When the Almighty was yet with me,
When my children were about me;
When I washed my steps with butter,
And the rock poured me out rivers of oil;
When I went out to the gate through the city,
When I prepared my seat in the street!
The young men saw me, and hid themselves:
And the aged arose and stood up.
The princes refrained talking,
And laid their hand on their mouth.
The nobles held their peace,
And their tongue cleaved to the roof of their mouth.
When the ear heard me, then it blessed me;
And when the eye saw me, it gave witness to me:
Because I delivered the poor that cried,
And the fatherless, and him that had none to help him.
The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me:
My judgment was as a robe and a diadem.
I was eyes to the blind, and feet to the lame.
I was a father to the poor:
And the cause which I knew not I searched out" (chapter 29).

Elihu now appeared upon the scene. He was the youngest and apparently superior in culture to the other three; yet a degree of vanity is plainly visible, notwithstanding his seeming deference to Job and his friends at the beginning of his address:

"I said, Days should speak,
And the multitude of years should speak wisdom.
But there is a spirit in man:
And the inspiration of the Almighty giveth them understanding.
Great men are not always wise;
Neither do the aged understand judgment" (chapter 32).

"Out of the south cometh the whirlwind:
And cold out of the north.
By the breath of God frost is given:
And the breadth of the waters is straitened.
Also by watering he wearieth the thick cloud:
He scattereth his bright cloud:
And it turneth round about by his counsels,
That they may do whatsoever he commandeth them
Upon the face of the world in the earth:
He causeth it to come, whether for correction,
Or for his land, or for mercy.
Hearken unto this, O Job; stand still,
And consider the wondrous works of God.
Dost thou know when God disposed them,
And caused the light of his cloud to shine?
Dost thou know the balancings of the clouds,
The wondrous works of him which is perfect in knowledge?
How thy garments are warm,
When he quieteth the earth by the south wind?
Hast thou with him spread out the sky,
Which is strong, and as a molten looking glass? . . .
Touching the Almighty, we can not find him out:
He is excellent in power, and in judgment,
And in plenty of justice: he will not afflict" (chapter 37).

Finally the Almighty appeared to clear up the mystery, to convince Job of his nothingness, and to silence the vain speculations of man:

"Then the Lord answered Job out of the whirlwind, and said,
Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and answer thou me.
Where wast thou when I laid the foundation of the earth?
Declare, if thou hast understanding.
Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?
Whereupon are the foundations thereof fastened?
Or who laid the corner stone thereof:
When the morning stars sang together,
And all the sons of God shouted for joy? . . .
Canst thou bind the sweet influences of Pleiades,
Or loose the bands of Orion?
Canst thou bring forth Mazzaroth in his season?
Or canst thou guide Arcturus with his sons?
Knoweth thou the ordinances of heaven?
Canst thou set the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send lightnings, that they may go,
And say unto thee, Here we are?
Who hath put wisdom in the inward parts?
Or who hath given understanding to the heart" (chapter 38)?

"Hast thou given the horse strength?
Hast thou clothed his neck with thunder? . . .
The glory of his nostrils is terrible.
He paweth in the valley, and rejoiceth in his strength" (chapter 39).

"Shall he that contendeth with the Almighty instruct him?
He that reproveth God, let him answer it. . . .

Hast thou an arm like God?
Deck thyself now with majesty and excellency;
And array thyself in glory and beauty. . . .
Look on every one that is proud and bring him low. . . .
Hide them in the dust together. . . .
Then will I confess unto thee
That thine own right hand can save thee" (chapter 40).

"Then Job answered the Lord and said,
I know that thou canst do every thing,
And that no thought can be withholden from thee.
Who is he that hideth counsel without knowledge?
Therefore have I uttered that I understand not;
Things too wonderful for me, which I knew not. . . .
Wherefore I abhor myself, and repent in dust and ashes. . . .

"And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before" (chapter 42).

The Apostle James adds his testimony: "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (Jas. 5: 11).

The Book of Ruth: The beautiful story of Ruth is a picture of home life in the time of the judges of Israel, and what makes it more interesting it has its setting in Bethlehem.

There was a famine in the land, and a man named Elimelech with his wife Naomi and their two sons, Mahlon and Chilion, went into the country of Moab. Here Elimelech died and left Naomi a widow with her two sons. After this the two sons married two of the daughters of the Moabites, Orpah and Ruth, and they

continued there about ten years. In the meantime the two sons of Naomi also died, leaving three widows in one house. Then news came to them from Bethlehem that the Lord had visited his people in giving them bread, and Naomi resolved to return to the homeland. On the way she entreated her daughters-in-law, who had set out with her, to return each to her mother's house. Orpah kissed Naomi good-bye and with a sad heart returned to her people, but Ruth said in reply to her mother-in-law, "Entreat me not to leave thee, and to return from following after thee, for whither thou goest I will go, and where thou lodgest, I will lodge, thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried: the Lord do so to me and more also, if ought but death part thee and me."

The pathos, simplicity and devotion of Ruth's plea combine to make it one of the most beautiful utterances in all literature. It was a complete expression of a loving heart and a simple faith. It was a decision for all time. It was a religious choice. She said nothing about what she was going to give up, but all her plea was about what she was going to take up. She gave up home, country, friends, all for Naomi's people and Naomi's God. Some people unwisely think of the sacrifices of religion. Ruth thought of the glory and the gain. Then her choice was an affectionate one. Her mother-in-law was old and poor. She had nothing to give Ruth. Besides, it was a decided choice. She gave up all with no intention of returning to her people. To Naomi the journey to Bethlehem was a

home-coming, but to Ruth it was a matter of faith, and her faith was richly rewarded. She became the wife of Boaz, and the mother of Obed, whose son was Jesse, the father of David the king.

Was not Boaz the son of Salmon, a prince in the line of Juda? And was not his mother Rahab, the harlot (Matt. 1: 5), "who by faith perished not with them that believed not when she had received the spies with peace" (Heb. 11: 31)? Was not Ruth the Moabitess a descendant of Lot who "pitched his tent toward Sodom"? Thus two women of great faith, though of Gentile origin, became directly connected with the royal line of Juda to David down to the Messiah, who, according to promise, was born in Bethlehem King of the Jews and heir to David's throne (Matt. 2: 2).

The Psalms: The Psalms form a collection of sacred poems used especially by the Hebrews in the worship of Jehovah. They number one hundred and fifty, and are divided into five books. The first book is evidently David's own work. The second division appears to have been compiled in Hezekiah's reign. The collector, after inserting a psalm of Solomon, states that the "prayers of David the son of Jesse are ended" (Psa. 72: 20). The remaining books were compiled during the reigns of David's posterity, from Hezekiah to Josiah, even to the captivity and return.

The keynote of the Psalms is communion with God: Faith which exists in God and flows from him making worship a delight. Deep reverence, praise and adoration are ascribed to the Lord in his perfection, faith-

fulness, power and glory. The Psalmist encourages the use of the means of divine worship and deep reverence for the law of the Lord, with the assurance that "the angel of the Lord encampeth round about them that fear him and delivereth them."

One of the most beautiful of the Psalms is the twenty-third. This is a favorite among all. It is the psalm of repose and safety—of green pastures beside the still waters—ever leading upward and onward to a life of endless joy and safety in glory. The best comment, however, on the psalm is the psalm itself. So it is with all.

The following extracts are given to show the simplicity, beauty, sublimity and grandeur of the Psalms in thought and expression:

"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? And the son of man that thou visitest him" (Psa. 8: 3, 4)?

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him" (Psa. 126: 5, 6).

"Weeping may endure for a night, but joy cometh in the morning" (Psa. 30: 5).

"O come, let us sing unto the Lord. Let us come before his presence with thanksgiving; for the Lord is a great God, and a king above all gods. In his hand are the deep places of the earth. The sea is his and he made it: and his hands formed the dry land. O

come, and let us worship and bow down: let us kneel before the Lord our maker. For he is our God: and we are the people of his pasture, and the sheep of his hand" (Psa. 95: 1-7).

"Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty: who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits; his ministers a flaming fire: who laid the foundations of the earth, that it should not be removed forever" (Psa. 104).

The Psalms possess a beauty of expression in a high degree. Figures of speech are not simply to adorn, but spring from a masterly treatment of the highest theme—supreme devotion, reverence and humility. Similes and metaphors occur in rich profusion, but smooth flowing and easy to understand. Sublimity and simplicity meet in contrast, but the treatment of the theme never soars above the one nor falls below the other:

"He giveth snow like wool" (Psa. 147: 16).

"He maketh the storm a calm" (Psa. 107: 29).

"He giveth his beloved sleep" (Psa. 127: 2).

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good

things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from that west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psa. 103: 2-13).

The Writings of Solomon: The writings of Solomon, as we have them in the Bible, are the "Song of Songs," "Book of Proverbs," and "Ecclesiastes," and according to Dr. Smith, these books represent three stages of his life:

1. "The Song of Songs" brings before us the brightness of his youth.

2. "The Book of Proverbs" represents the stage of practical, prudential thought.

3. "Ecclesiastes" is the confession of a man, who has sinned in giving way to selfishness and sensuality, who has paid the penalty of that sin in satiety and weariness of life, "when all was found to be vanity and vexation of spirit," but who has, through all this, been under the discipline of a divine education, and has learned from it the lesson which God meant to teach him.

By reference to 1 Kings 4: 32, 33, we learn that Solomon "spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowls, and of creeping things, and of fishes."

Of the thousand and five songs, "Canticles" alone finds a place in the Bible. It was written when Solomon was a young man. It is an allegory, and of all poems it is the brightest. In it we see the beautiful and touching in home and country life; the heart-yearnings for a glimpse of the "beloved," the sheep and the Shepherd, "Rose of Sharon," and the "Lily of the Valley," the "apple tree" among the trees of the wood, and the banquet of fruit under his shadow. Then there is awakened all the intensity of interest in movement and an appeal to the heart's most tender emotions: "The voice of my beloved," "Behold he cometh," "Leaping upon the mountains, skipping upon the hills," "Rise up, my love, my fair one, and come away," with the passing of winter—the blooming of flowers, and the "voice of the turtle again in the land." How intensely human is the anticlimax near the close of the poem, "Love is strong as death," "Jealousy is cruel as the grave!"

In the Book of Proverbs the poet has become the philosopher, and it may be considered a book of daily lessons in practical wisdom for all ages and states of men and women. Its utterances are antithetic. Wisdom is religion; folly is irreligion. "Happy is the

man that findeth wisdom. Length of days is in her right hand, and in her left hand riches and honor." "A soft answer turneth away wrath, but grievous words stir up anger." The truth of the last proverb is practically self-evident. A business man once said, "My business is to make money, not enemies. The first thing I do, when I get angry, is to conquer myself. When I am cool and collected I tell the truth to the people who made me angry. No one gets mad at the truth if told without temper."

But at times the contrast is not in the construction. It is in the persons or things employed, as may be seen in Prov. 6: 6: "Go to the ant, thou sluggard: consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in summer, and gathereth her food in harvest."

Solomon here refers the sluggard to the ant, not only as an example of industry, but of the provident use of time: She *gathereth* her food in *harvest,* and *enjoys* the *fruit* of her *labor* in *winter.*

Man, like the ant, has his summer for laying up a store for the winter of life, when all power of providing will be over, and if he neglect that season, wretched, indeed, will be his penury and his suffering in the decline of life.

In the closing part of Solomon's career he gives us a lesson of his life in Ecclesiastes. He first gives us his experience in seeking the chief good in life. He discovers that happiness is not in the getting nor in the possession of this world's goodly things. He enters the field of philosophy, of times and of seasons,

and finds it a vain pursuit. He continues his search in business, and meets with envy and not help. Then, in search of religion, he finds happiness to be God's gift. When he applies the test, he finds that the money-seeker is never satisfied. It gives no rest, no peace. Wealth is not a chief good—it is left at death. After a weary search through all the pursuits of life, he admits failure. Then he comes to the close of life, and finds the chief good in charity, duty, and fidelity: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man."

The Prophets: Of the sixteen prophets of the Old Testament, four are called great prophets and twelve minor prophets. Elijah and Elisha were celebrated prophets, but they left no writings. The prophets were endowed with the prophetic gift and belonged to the prophetic order. These had the divine call to the office, and the spirit of prophecy to enlighten them. Each of the prophets was especially called and endowed; yet it was not sufficient that the call be made but once, but for all time, because each prophetic utterance was a divine communication from God as a "thus saith the Lord."

We have prophetic utterances from men of God who are not classed with the prophets. Enoch the seventh from Adam, according to Jude, prophesied saying, "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and

of all their hard speeches which ungodly sinners have spoken against him." Jacob, the patriarch with prophetic vision, declared, "The scepter shall not depart from Juda, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be" (Gen. 49: 10). Then Micaiah had the courage to oppose the four hundred false prophets and to forewarn Ahab of his defeat and death (1 Kings 22).

Samuel, the last and greatest of the judges of Israel, was also a celebrated Hebrew prophet and historian. The book of Samuel is considered "one of the best specimens of Hebrew prose in the golden age of Hebrew literature."

The Rule of Prophecy: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3: 17-20).

All the prophets of God were true to their mission. Nathan, the prophet, reproved David, the king, personally for his sin: "Thou art the man" (2 Sam. 12: 7).

Isaiah prophesied the destruction of Babylon: "And

Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there" (Isa. 13: 19, 20). He also proclaimed the destruction of Sennacherib's army (chapter 37), and the call of Cyrus by name nearly 200 years before he was born, whom the Lord appointed to deliver the Jews from captivity, all of which history corroborates with the most critical evidence in its favor. But the greater deliverance that came to both Jew and Gentile through the Gospel is the one great theme of the most wonderful prophetic utterances in the Bible:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea come, buy wine and milk without money and without price." "Seek ye the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." "The spirit of the Lord is upon me, because he hath appointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the

opening of the prison to them that are bound, to proclaim the acceptable year of the Lord" (Isaiah).

Jeremiah, the most plaintive of the prophets, made this characteristic lament: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. 9: 1)!

Ezekiel prophesied during the captivity with messages of warning and comfort to the Jews.

Daniel uttered his prophecies concerning the world kingdoms, and concerning the kingdom of Christ. To him was revealed the famous seventy weeks "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince" (chapter 9: 25); and the reward of the righteous: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (12: 3).

Of the twelve minor prophets, Micah foretold the birth of Christ in Bethlehem (chapter 5: 2), and the establishment of his kingdom: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more" (4: 3).

Zechariah foretold the opening "of the fountain for sin" (chapter 13: 1); and Malachi made the prophetic statement: "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it: and a book of remembrance was written

before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (chapter 3: 16, 17). Malachi also foretells the coming of John the Baptist to prepare the way of the Lord and the coming of Christ, who shall arise as the "Sun of righteousness with healing in his wings" (chapter 4).

Note: From Malachi, the last of the prophets, to the birth of Christ is a period of about 420 years. The prophet Daniel (534 B. C.) gives a prophetic history of the great world kingdoms covering this period, and extending to the end of these kingdoms, "when the God of heaven shall set up a kingdom which shall never be destroyed" (Dan. 2: 44, 45). This will be treated under the topic of "The Kingdoms of the World in Prophecy," etc.

FOREGLEAMS OF CHRISTIANITY

The Promised Messiah: In Christ all the types, prophecies, and promises of the Old Testament center. It is from him that life and salvation for a sinful world proceed. There is no other name to be found in the history of the race, whose lineage has been traced through a succession of prophecies and promises given by the great Author and Ruler of all things. These promises were given to the heads and representatives of families and nations, who lived in the great epochal periods of the world's history.

The Redeemer of the world was to be of the "seed of the woman" (Gen. 3: 15); he was to be of the

family of Shem (Gen. 9: 26); of the seed of Abraham (Gen. 12: 3); of the line of Isaac (Gen. 17: 19); through Jacob (Gen. 28); of the tribe of Juda (Gen. 49: 10); of the house of David (2 Sam. 7: 12); he was to be like unto Moses (Deut. 18: 15); he was to be born in Bethlehem (Micah 5: 2); and he was to be born of a virgin (Isa. 7: 14).

These prophecies, given during a period of nearly 4,000 years, were literally fulfilled, when the Wise Men from the East came to Jerusalem with the inquiry, "Where is he that is born King of the Jews?" The lineage of the newborn King of the Jews is traced from Abraham by Matthew, and from Adam by Luke. Christ is proven to be in a direct line with David the king, whom God promised a Son to sit on his throne forever. He is also proven to be in a direct line from Abraham, to whom the promise was given that "in his seed all the nations of the earth should be blessed."

Figures: Melchisedec, priest of the Most High God, king of righteousness, and after that also king of Salem, which is king of peace, was an eminent type of Christ. Hebrews (7th chapter) expressly declares that Christ was not called after the order of Aaron, but after the order of Melchisedec. "The priesthood being changed, there is made of necessity a change also of the law" (verse 12). Wherefore Christ is made priest, "not after the law of a carnal commandment, but after the power of an endless life." "For he testifieth, Thou art a priest for ever after the order of Melchisedec."

Moses as prophet, mediator, and lawgiver under the

Old Covenant was a type of Christ the greater Prophet of the New (Deut. 18: 15). The law itself "was our schoolmaster to bring us to Christ" (Gal. 3: 2), "Which are a shadow of good things to come; but the body [the substance] is of Christ" (Col. 2: 17; Heb. 10: 1).

The Paschal Lamb was a type of Christ (1 Cor. 5: 7).

1. It was to be a lamb without blemish (1 Pet. 1: 19).

2. It was to be killed in the evening of the 14th day of the first month (Ex. 12: 6).

3. The blood was to be sprinkled upon the lintel and doorposts. "When I see the blood I will pass over you" (Ex. 12: 7-13).

4. Not a bone was to be broken (John 19: 36).

5. It was to be roasted with fire (not sodden at all with water), and eaten with bitter herbs, and unleavened bread (1 Cor. 5: 7, 8).

The editor of "Smith's Bible Dictionary" comments as follows upon it:

"The Passover was not only commemorative but also typical. 'The deliverance which it commemorated was a type of the great salvation it foretold.' No other shadow of good things to come contained in the law can vie with the festival of the Passover in expressiveness and completeness. (1) The paschal lamb must of course be regarded as the leading feature in the ceremonial of the festival. The lamb slain typified Christ the 'Lamb of God,' slain for the sin of the world. Christ 'our Passover is sacrificed for us' (1 Cor. 5: 7).

According to the divine purpose, the true Lamb of God was slain at nearly the same time as 'the Lord's Passover,' at the same season of the year, and at the same time of the day, as the daily sacrifice at the temple, the crucifixion beginning at the hour of the morning sacrifice and ending at the hour of the evening sacrifice. That the lamb was to be roasted and not boiled has been supposed to commemorate the haste of the departure of the Israelites. It is not difficult to determine the reason of the command, 'not a bone of him shall be broken.' The lamb was a symbol of unity —the unity of the family, the unity of the nation, the unity of God with his people whom he had taken into covenant with himself. (2) The unleavened bread ranks next in importance to the paschal lamb. We are warranted in concluding that unleavened bread had a peculiar sacrificial character, according to the law. It seems more reasonable to accept St. Paul's reference to the subject (1 Cor. 5: 6-8), as finishing the true meaning of the symbol. Fermentation is decomposition, a dissolution of unity. The pure dry biscuit would be an apt emblem of unchanged duration, and, in its freedom from foreign mixture, of purity also. (3) The offering of the omer or the first sheaf of the harvest (Lev. 23: 10-14) signified deliverance from winter, the bondage of Egypt being well considered as a winter in the history of the nation. (4) The consecration of the first-fruits, the firstborn of the soil, is an easy type of the consecration of the firstborn of the Israelites, and of our own best self, to God. Further than this (1) the Passover is a type of deliverance

from the slavery of sin. (2) It is the passing over of the doom we deserve for our sins, because the blood of Christ has been applied to us by faith. (3) The sprinkling of the blood upon the doorposts was a symbol of open confession of our allegiance and love. (4) The Passover was useless unless eaten; so we live upon the Lord Jesus Christ. (5) It was eaten with bitter herbs, as we must eat our passover with bitter herbs of repentance and confession, which yet, like the bitter herbs of the Passover, are a fitting and natural accompaniment. (6) As the Israelites ate the Passover all prepared for the journey, so do we, with a readiness and desire to enter the active service of Christ, and to go on the journey toward heaven."

The Brazen Serpent was a figure alluded to by Christ, in John 3: 14: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have everlasting life."

The Manna in the Wilderness and the Smitten Rock were types of Christ: "And did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them, and that Rock was Christ" (1 Cor. 10: 3, 4). Jesus declared himself to be the Bread of Life: "The words that I speak unto you they are spirit and they are life." The manna had to be gathered and had to be eaten by each one at the proper time. So with the Bread of Life: "He that cometh to me shall never hunger, and he that believeth on me shall never thirst" (John 6: 35). "Whosoever drinketh of the water

that I shall give him shall never thirst" (John 4: 14).

The Tabernacle, which God commanded Moses to set up in the wilderness at Mount Sinai, was a figure of the plan of salvation: "See that thou make all things according to the pattern showed to thee in the mount" (Heb. 8: 5). The Tabernacle had three departments; the outer Court, the Sanctuary, and the Most Holy place. The Gospel, likewise, shows us three conditions of human existence: A state of nature, a state of grace, and a state of glory. In the Tabernacle service, the priest passed by the altar of sacrifice, and by the laver from the outer court into the Sanctuary, so we, by faith in the atonement of Christ, and repentance toward God, pass from a state of nature, by the laver of Christian baptism, into a state of grace, into the Church or Kingdom of God. In this Kingdom we live separate from the world, and through it we pass into the holy place which is heaven.

In Ex. 40: 12-15, we have the law for the consecration of the priests. In the service there were three things to be observed in order:

1. Aaron and his sons were to be brought to the door of the Tabernacle, and they were to be washed with water.

2. They were then to be clothed with holy garments.

3. They were next to be anointed and sanctified.

Each step in this service points to a corresponding work in the plan of salvation:

1. By faith and repentance the sinner is brought to the door of the Church.

2. In Christian baptism he enters by the door into the Church, puts on Christ, and is clothed with the garments of righteousness.

3. He then receives the anointing, "the gift of the Holy Spirit" (Acts 2: 38); "the unction from the Holy One" (1 John 2: 20).

Thus the setting apart of the priesthood under the law was a figure of the setting apart of Christian believers to the service of God under the Gospel. The priesthood of believers is plainly taught in the Scriptures: Peter says, "We also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. But ye are a chosen generation, a *royal priesthood,* an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2: 5-9).

The Cleansing of the Leper: Leprosy was a type of sin, and the rite employed in its cleansing was connected with the tabernacle service. It is recorded in the 14th chapter of Leviticus and is considered an appropriate figure of the cleansing from sin in the gospel plan of salvation.

The priest was first to examine the leper. Then he was to take a living bird, cedar wood, scarlet and hyssop, and dip them in the blood of the bird which was killed over the running water, and sprinkle upon him that was to be cleansed from the leprosy, seven times. But the ceremony does not end here. This is only

preparatory. Then "he that is to be cleansed shall wash his clothes, and shave off all his hairs, and wash himself in water that he may be clean." Next, "the priest shall present the man that is to be made clean and these things before the Lord at the door of the tabernacle of the congregation." And it closes with the 20th verse, "And the priest shall make an atonement for him, and he shall be clean." As a whole the figure is in harmony with the "New Covenant and the blood of the sprinkling that speaketh better things than that of Abel" (Heb. 12: 24):

1. The sprinkling of the blood was a figure of the blood of Christ (1 Pet. 1: 2). "Having our hearts sprinkled from an evil conscience" (Heb. 10: 22).

2. The washing with water was a figure of baptism. "Having our bodies washed with pure water" (Heb. 10: 22).

3. The sin-offering and atonement was a figure of the atonement which Christ made for the sin of the world. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7).

Christ the End of the Law: The central truth of all Bible teaching is the Messiah the Savior of the world. The Old Testament precedes the New as the dawn precedes the day. "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster" (Gal. 3: 24, 25). "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 4). Then the declaration of Christ is all-inclusive, "that *all things*

must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me" (Luke 24: 44).

The moral law prohibits wrongdoing. The Gospel not only prohibits wrongdoing, but requires the doing of good as well. If the moral law would have saved the world, there would have been no need of the Redeemer. Christ put us on higher ground and gave us a new law. The moral law lacked life and could not give life. The Gospel is the Word of life: "The words that I speak unto you, they are spirit, and they are life" (John 6: 63). The Gospel is the fulfillment of the moral law and is the law of life and faith. In Matt. 12: 12 Christ interprets the law of the Sabbath in the spirit of the Gospel: "Wherefore it is lawful to do good on the sabbath day." In Christ "old things are passed away; behold all things become new," and the letter of the Sabbath becomes the spirit of the Lord's Day (Rev. 1: 10).

Inspiring Themes: The Wilderness wanderings of the Children of Israel to the land of Canaan was a type of the Christian's pilgrimage on his way to the heavenly Canaan. Egyptian bondage was a type of the bondage of sin. The crossing of the Red Sea, from a state of oppression to liberty under the guidance of the pillar of cloud by day and the pillar of fire by night, was a type of Christian baptism; while Pisgah's top, in verse and song, points upward toward the skies with Jordan's stream at the end of the way.

"But with many of them God was not well pleased: for they were overthrown in the wilderness. Now

these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10: 5-12).

THE COVENANTS OF PROMISE

The beginnings and developments of God's redemptive work may be compared to "a light that shineth in a dark place, until the day dawn and the day star arise in the hearts of men." The first conflict between good and evil was between two brothers, Cain and Abel, which resulted in a seeming triumph of wrong:

"Truth forever on the scaffold,
Wrong forever on the throne;
But the hand that sways the future,
And the eye that sees the wrong,
Keeping watch above his own,
Marks the evil for destruction:
The good receive the victor's crown."

1. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh" (Heb. 11: 4).

2. It was not until Enos was born, the third from Adam, that men began to pray: "Then men began to call upon the Lord" (Gen. 4: 26).

3. Then Enoch, the seventh from Adam, walked with God (Gen. 5: 24). "By faith Enoch was translated that he should not see death, and was not found, because God had translated him" (Heb. 11: 5).

4. In the days of Noah the earth became so corrupt that the Lord said: "My spirit shall not always strive with men." "But Noah found grace in the sight of the Lord, and prepared an ark to the saving of his house." When Noah came out of the Ark after the flood, he built an altar unto the Lord. And God made a covenant with him, and with every living creature that he would not again cause a flood to come upon the earth. He also placed the rainbow in the cloud as the sign of this covenant (Gen. 9: 9-15).

5. Abraham was called out from his own country and kindred into the Land of Promise, and God made a covenant with him that through his seed all the nations of the earth should be blessed. Circumcision was the sign and seal of this covenant—a sign to all that received it of their separation to God as his peculiar people; and to Abraham it was a seal of righteousness of that faith which he had before he was circumcised (Rom. 4: 11; Gen. 17: 10-14).

The New Covenant: 6. The covenant, which God

made with the children of Israel at Mount Sinai (Ex. 34: 10), was to continue till the time when God would make a new covenant with his people according to prophecy: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after these days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" Heb. 8: 8-12; Jer. 31: 31-34).

The first covenant had also an ordinance of divine service and a worldly sanctuary, wherein were the vessels of the ministry, etc. These were patterns of things in the heavens, and were purified by Moses sprinkling the blood of calves, and of goats with water, and scarlet wool, and hyssop. "It was therefore necessary that the patterns of things in the heavens be purified with these; but the heavenly things themselves with better sacrifices than these" (Heb. 9: 23). So the patterns of the heavenly things were sprinkled with the blood of calves, etc., but the heavenly things

themselves by the blood of Christ. Likewise, Moses, as the mediator of the old covenant, sprinkled the blood of calves; so Jesus, the Mediator of the new covenant, alone can sprinkle his own blood to the purifying of the hearts and consciences of men. Man can not do this. All the sprinkling under the new covenant refers to the sprinkling of the blood of Christ, of which that in the old was typical. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9: 14)? (See also Heb. 10: 19, 20; 1 Pet. 1: 2.)

The new covenant addresses itself to the heart and, by an appeal to the mind, establishes a spiritual kingdom among men, such as no other system of religion ever contemplated. It writes the will of God in letters of love upon the human heart, and the law of God, expressed in truth and grace, upon the minds of all who are spiritually enlightened. When the Messiah founded his kingdom, he included in the message of salvation every nation under heaven. He sent his apostles into all the world and commanded them to preach the Gospel to every creature. He established the doctrine of liberty of conscience, freedom of choice for all, demanding that every one choose reason, and act for himself with an all-comprehensive appeal and final statement: "He that believeth and is baptized shall be saved, and he that believeth not shall be

damned." There are no racial nor family distinctions. Every member of Christ's kingdom is to act intelligently and willingly in faith and obedience. There are no class distinctions. All who accept the Gospel and enter the kingdom by regeneration are sons and daughters of God—the only perfect condition of equal rights, liberty and happiness. Such is the beauty and glory and liberty of the Redeemer's everlasting kingdom.

To conclude we call attention to the following transcendent truths:

1. When the Son of God came, "He was the true light that lighteth every man that cometh into the world."

2. The New Covenant is the last Will and Testament of our Heavenly Father. It is an everlasting covenant, full of the grace of God. "Their sins and iniquities will I remember no more" (Heb. 8: 12). "Then said he, Lo, I come to do thy will, O God. He taketh away the first [Old Covenant] that he may establish the second [New Covenant]" (Heb. 10: 9).

3. After Christ came, who is the True Light, the Mediator of the New Covenant, who by the offering of himself to God, perfected forever them that are sanctified, the "one Lawgiver who is able to save and to destroy," the revelation of God is final: no other light but Christ—no other lawgiver—no other prophet—no other revelation. "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1: 9). "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God

shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22).

THE KINGDOMS OF THE WORLD IN SECULAR HISTORY

[1]Secular history begins with Egypt. The Valley of the Nile from—(?) to 525 B. C.; the Chaldean from 2400 to 1300 B. C.; the Assyrian Empire from 1300 to 625 B. C.; the Median from 625 to 558 B. C.; the Babylonian Empire from 625 to the conquest of Babylon by Cyrus, 538 B. C.; the Persian Empire from 660 to 331 B. C.; the Parthian from 256 to 226 B. C.; the Grecian Empire from the conquest of Alexander, 334, to the Roman Ascendency, 146 B. C.

Thus from the founding of the kingdom of Memphis in Egypt B. C.—(?), to the great monarchies in the Euphrates and Tigris Valleys to the time of Alexander's conquests and the establishment of the Roman Empire, is embraced all that may be said of the Ancient World.

The fourth, or Roman kingdom (Dan. 2: 40, 41), was divided into two parts, Eastern and Western, about 395 A. D. The Eastern division lasted over 1,000 years from 395 A. D. to the capture of Constantinople by the Turks in 1453 A. D. The Empire of the West ended 476 A. D. After this, the Roman Em-

[1]Ridpath, Fisher, Myers, etc.

pire, as represented by the two legs and feet of Nebuchadnezzar's image, was to be further divided into ten kingdoms, represented by the ten toes of the image. These ten kingdoms will continue to the time of the end. "For in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. 2: 44).

THE KINGDOMS OF THE WORLD IN PROPHECY

A vision of the kingdoms of the world was given to Nebuchadnezzar, king of Babylon. (See Dan. 2.) He was one of the greatest of the world's long list of monarchs. The interpretation of the vision was given by one of the greatest of the prophets of God. It was for the instruction of the king of Babylon, to whom it was given, as well as to the people of God, and to all the rulers and their subjects to the end of the history of the world.

Nebuchadnezzar reigned over an empire which has placed its stamp upon all the world as no other nation has with an influence world-wide and ages long. He was a mighty warrior, a noted scholar, a famous builder, and a wise statesman after the manner of men, but he was haughty and proud. He ruled over Babylon from B. C. 605 to 562, a period of forty-three years. This great monarch was anxious to know the future. His father and he had built upon the ruins of other empires. What would follow when he should die? Would any empire succeed Babylon? To answer

these questions in the king's mind, God gave him the dream of the great image, as the prophet declares: "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

"Thou, O king, sawest, and behold a great image. This image, which was mighty, and whose brightness was excellent, stood before thee, and the aspect was terrible. As for this image, its head was of fine gold, its breast and its arms were of silver, its belly and thighs of brass, its legs of iron, its feet part iron, and part clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

In these words of the prophet of God is comprised the history of the world. We need not repeat the details of the interpretation. There is no room to doubt the application of the prophecy. In short, the head of gold, as seen in the image, represents Babylon, of which the king, Nebuchadnezzar, was chief. "Thou art this head of gold," the prophet declared. "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, strength, and

glory." There was none to dispute his authority—he ruled over all the kingdoms of the earth. Hence he fitly represents the golden head of the great image.

The breast and the arms of silver symbolized the Medo-Persian Empire, which followed the destruction of the Kingdom of Babylon. The belly and thighs of brass, from the breast to the knees, represented Grecia, with Alexander the Great as its head. The legs of iron represented Rome in the unity of her power and influence, and the mingling of iron and clay signified the division of the Roman Kingdom, never to be united as one.

It is well to note that it is not the particular parts of the image, but the metals that represent the successive empires. Gold represents Babylon, and silver Medo-Persia, a kingdom inferiorly founded by Cyrus in the year 538 B. C. Then brass is a symbol of Grecia, and iron stands for the fourth kingdom, or Rome, known as the Iron Kingdom. The iron and clay is a picture of Rome in her divided state (A. D. 395). As iron and clay will never mix, so men have tried to unite divided Rome, but true to prophecy, " they shall not cleave one to another, even as iron doth not mingle with clay."

In the days of this divided condition of Rome, " the God of heaven shall set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This everlasting kingdom will be set up when all earthly kingdoms have proven failures. It will be

established when Christ shall come the second time, and the "kingdoms of this world will become the kingdoms of our Lord, and he shall reign for ever and ever." Babylon has passed away with all her glories; Medo-Persia is no more. Grecia lives only in her beautiful ruins and works of art. Rome has fallen, and her divisions are jealous and warlike. The Kingdom of God has come in Christ, is continually coming, and will come in full when the King shall appear in glory.

Reflections: In Nebuchadnezzar's image, as it was interpreted by the prophet, we see that the lower the members, or parts of the image, the coarser the metal, the farther off the time, and the more unfit for use. Today is the golden opportunity to enter the Kingdom of Heaven; tomorrow will be the silver season, the next day it will be as brass, and the next as hard as iron, until, at last, if we continue in the course of this world, we shall come to the toes of clay and be turned to dust.

THE KINGDOMS OF THE WORLD

(Continued)

The Two Little Horns of Prophecy: In the seventh and eighth chapters of Daniel, among the great powers that are to rise are two Little Horns. The one described in the seventh chapter arose among the other horns of the Wild Beast and became greater than all of them. It combined the spiritual and the political power into one, and became the oppressor of

God's people, the saints of the Most High. Bible students generally unite in identifying this with the Papal power, which, for more than a thousand years, has persecuted the saints of God, and which is now fulfilling the last part of the prophecy by its gradual decay, and which will at last be destroyed by the coming of the Son of God.

In the eighth chapter, there is seen another Little Horn, which applies to the Eastern World as the Roman horn applies to the Western. This Little Horn arose out of Syria, a part of Alexander's empire (622 A. D.), and is identified with Mohammed, the false prophet, who established that awful system of religion, which swept over the East with oppression and destruction even greater than Rome, and which is now gradually being destroyed by the "Ancient of Days" (verses 9, 10).

What has this Little Horn of the Orient done? According to Daniel 8: 9, it "waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." "It waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them" (verse 10). It is well known that Mohammedanism swept Christianity from Africa (the south), and from Palestine (the pleasant land). Whatever progress Christianity had made in the East was wiped out by this withering curse. Jerusalem has been trodden down by the Moslems, and where Solomon's Temple once stood, now the Mosque of Omar rears its stately dome. Where thousands of Christian churches once stood,

may be seen minarets erected to the worship of the false prophet.

This Little Horn has for twelve centuries or more hung like a dark pall over the Oriental world, and in its course entered the southern part of Spain, and but for the providence of God, which stayed its hands at the Balkans (1683), it would have swept the whole of Europe.

But when we turn to prophecy, the judgment of God falls upon this cruel power. We turn from Daniel to Revelation (chapter 16), where we have a vision of God's last judgment upon the powers of evil before the end of time. These are represented by seven vials of wrath, which are to be poured out upon the earth. Four of these seem to point to the wars of Napoleon, according to a number of interpreters, as the beginning of judgment from heaven upon the power of Papal Rome.

"The fifth angel poured out his vial upon the seat of the beast." This was Rome where the Pope had his seat. In 1870 the Pope was made prisoner, his temporal power was taken away, and Italy became free.

"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. 16: 12). The Euphrates is the symbol of Turkish power, and the drying up of this river indicates the gradual weakening of Turkish power. For five hundred years Turkish misrule has oppressed southeastern Europe, and for twelve cen-

turies Jerusalem has been trodden down by the same oppressive hand. The drying up of the Euphrates means the removal of Turkish misrule, which will open the way for the return of the Jews to their own land, and the return of our Lord: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments lest he walk naked, and they see his shame" (Rev. 16: 15).

SECTION TWO

"Unto him who loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever, Amen."—Rev. 1: 5, 6.

JESUS CHRIST

In Bethlehem of Judea the Savior of the world was born. Joseph, and Mary the mother of Jesus, were poor and there was no room for them in the inn. The Babe, the Son of the Highest, became the lowest and was laid in the manger. God did not reveal the great event to the high and noble among men, but the angel was sent to the shepherds with the message: "Behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord."

To Mary, a virgin of David's royal line, living in Nazareth, and espoused to Joseph, also of the royal line of David, it was announced by the angel Gabriel that she was to have a Son and that his name was to be Jesus. "He shall be great, and shall be called the Son of the Highest: And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1: 31-33).

Mary was at Nazareth, and the Messiah was to be born in Bethlehem. To accomplish this "God put the whole Roman world in motion." The decree of Augustus Cæsar, that all the world should be taxed, brought everyone to his own city, and Joseph came to Bethlehem because he was of the house and lineage of David, with Mary his espoused wife. Here according to the prophecy Christ was born. Thus with a

clear title to the throne of David, and heir of the covenant of promise God made to Abraham, Jesus was born into the world. The wise men from the East own him as the King of the Jews, and worship him as the Son of the Highest. Look at the beauty and simplicity of it all. A virgin mother with a babe in a manger the Central Figure in this world-wide movement. The angel with a message of glad tidings and a song of peace from the skies. The shepherds in the field watching their flocks by night, the highly favored with the angel's visit, and the first to visit the newborn King in Bethlehem. Yes, the birth of Christ is the climax of all time, as Calvary is the climax of eternity.

The time of the advent of the Messiah is given in the Book of Daniel (9: 24-27). It was announced to the prophet by the Angel Gabriel, the same angel who announced to the Virigin Mary at Nazareth that she should be the mother of the promised Messiah. The prophet was engaged in prayer and reading the books concerning the "Seventy Years" of the Babylonian Captivity. Gabriel is sent from heaven to inform him that "seventy weeks are determined upon thy people," "To bring in everlasting righteousness," "And to anoint the most holy." "That from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks and threescore and two weeks." "And after the threescore and two weeks shall Messiah be cut off and shall have nothing." These seventy weeks are to be considered prophetic weeks, each day to equal a year, or 490 years. Then these seventy year-weeks were di-

vided into three parts. In seven weeks, or forty-nine years, the city would be rebuilt. In sixty-two weeks, or 434 years, Christ would begin his ministry. Then in the middle of one week or three and one half years, Christ would be cut off and have nothing. From the command by Artaxerxes to rebuild Jerusalem unto the Messiah, were to be 483 years. This was between 454-444 B. C. And 483 years bring us to 29-39 A. D. About the year 29 A. D. Christ began his ministry. This was in the last prophetic week, and in the middle of this week, or after three and a half years of our Lord's ministry, Christ was crucified—all proving that Daniel was an inspired prophet, and that Jesus Christ was the true Messiah.

THE GREAT TEACHER

At the age of twelve Jesus met the learned doctors of the law in the Temple at Jerusalem, and astonished them by "his understanding and answers."

Till the age of about thirty is the period of the silence of Jesus. Then, with Galilee as his home, and Judea as the center of his labors, he gathered disciples about him and taught them the Fatherhood of God and the brotherhood of man—the supreme will and love of God, and our duty to him in humble obedience, purity of life, spirit of forgiveness, a peace that passeth understanding, and a love as boundless as the sea. So great was his influence that "the common people heard him gladly." He met Nicodemus, a master of Israel and a ruler of the Jews, and, in an interview

by night, he unfolded to his astonished visitor the mystery of life, the necessity of the new birth, the love of God, and the mission of the Son of God as the Savior of the world. Later in life he met the Herodians, and settled the question of paying tribute to Cæsar with marvelous tact and wisdom, and at the same time settled the question of the Sadducees concerning the resurrection, which till then was unanswered, and showed them with astonishing readiness from the Scriptures the truth of the resurrection of the dead, proving it by Moses. There Jesus met the crafty lawyer with the most convincing reply as to the great commandment of the law, and opened to his vision the lesson of true service in the parable of the Good Samaritan. When wearied with his journey, he sat by Jacob's Well, and to the woman of Samaria gave the wonderful truth that his teaching was for all nations, and that God seeks true worshipers, such as worship him in spirit and in truth. Finally, he stood before a representative of Rome in the person of Pilate, and in the presence of his accusers convinced him of his innocence, half convincing him of his Deity.

In the early part of his ministry our Lord generally taught in a direct way:

1. Giving the reason for each statement.
2. Proceeding from the known to the unknown.
3. From the natural to the spiritual.
4. From the earthly to the heavenly.

He was concrete:

1. To show God's care for his children, he points to the lilies of the field.

2. To teach a lesson of humility and the necessity of conversion, he places a child in the midst of the disciples.

3. To show the dignity of lowly service as a test of obedience among his followers, he washes his disciples' feet.

He leaves much for the diligent seeker after the truth to discover for himself. His teaching was upon the principle of gradual development: "First the blade, then the ear, after that the full corn in the ear."

His illustrations are true to nature. They are of universal application among all nations and in all ages. Some of the most beautiful and touching things our Lord ever said he gave in parables. The value of the parable lies in its being a protection to the truth from the predjudiced unbeliever, and at the same time it arrests the attention while important truth is impressed upon the mind that it carries with it and which may be interpreted and understood afterward.

[1] "Jesus' purpose in using parables is *judicial* as well as *didactic*. In his earlier teaching, as the Sermon on the Mount, he taught plainly, and generally without parables, but when his teaching was rejected, or misunderstood, he in the latter part of his ministry judicially punished the unbelieving by parabolic veiling of the truth. The change of mode would awaken attention, and judgment thus ends in mercy."

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[1] "Cyclopedia of Religious Knowledge."

THE PERFECTION OF THE GOSPEL

There is one Jesus Christ in all the Bible, and in all the world. All ancient history pointed forward to him. All modern history points back to him. Christ is the living Word. The Gospel is the written Word.

That the Author of the New Testament is perfect is fully sustained in Holy Writ: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal life unto all that obey him" (Heb. 5: 8, 9).

That the New Testament is complete within itself is evident from the fact that by it through the influence of the Holy Spirit we are converted to God. By it we live a holy life, and by it we shall be judged: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. 1: 16). "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12: 48).

The Gospel contains within itself all the elements of organization, doctrine, and government of the Kingdom of God. Its subjects are called out from the world, and are born into this Kingdom. The announcement that "the kingdom of heaven is at hand" implies its existence before it was proclaimed to the world. Its origin then is in heaven. Its Founder received its laws from heaven, and delivered them to the world: "I have not spoken of myself; but the Father

which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12: 49, 50).

The power of the Gospel is not external, but internal—not physical, but spiritual: "Behold the kingdom of God is within you" (Luke 17: 21). Its force through the Holy Spirit is inherent, and infuses itself silently, yet surely, in the hearts of the people and among the people: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13: 33).

The works of the Gospel are above human origin. Its language is the plainest and purest known to man. Every parable is consistent with the unity of design and purity of the Gospel. Every illustration, every statement, and every word is a gem with a luster brighter than of earth. It is the sun shedding heaven's own light into human minds, and melting icy hearts with more than human affection.

There is nothing extraneous in the Gospel. It is the perfect "law of liberty." It is the "law of faith." Christ stands out single and alone as the world's great Teacher, and as the world's great Lawgiver. His law is spiritual. He fulfills the law of Moses and gives us a higher and purer law in its stead. He does not draw material from the Roman nation, nor from his own countrymen. He emphatically declares, "My kingdom is not of this world" (John 18: 36). The

teaching and life of the Savior are consistent throughout. His teaching is interpreted by his own life. The Gospel is perfect because it is God's own statement of a Perfect Life.

The plan of the Bible, as it is given unto us with increasing light through the centuries, is to reveal God to man in the life and character of Jesus Christ. In the Old Testament Christ is revealed by promise and covenant, type and prophecy. In the New Testament all these things are fulfilled in "Immanuel"—"God manifest in the flesh," "who brought life and immortality to light through the gospel." The central truth of all Bible teaching is the Messiah who was born in Bethlehem as the Savior of the world. Without the New Testament the Old would not be understood. The Old ends in the New. The Old ends where the New begins (Luke 16: 16; Mark 1: 1, 2). "The law and the prophets were until John; since that time the kingdom of God is preached and every man presseth into it." "The beginning of the gospel of Jesus Christ, the Son of God, as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee."

The teaching and example of Jesus Christ is the rule of life for all Christians. The New Testament as a whole is the embodiment of all rules in Christian life and conduct. When a man can with all confidence take up the New Testament and read its sacred pages with a clear faith that it is the Gospel of Jesus Christ, the Son of God, he has the light of heaven shining in

his soul, and he has the key that unlocks every question, and opens each door of duty as he reaches it.

We have reached an age in which every question must be settled by a standard. The standard of Christianity is the New Testament. Did not God declare that he would make a new covenant with the people, and that it would not be according to the former covenant? In the New Covenant God declared that he would write his law in the *mind* and in the heart of his people. The Gospel of Jesus Christ is the New Covenant. It is the "law of faith"—the law of love—and if it be written in our mind we will *know* it; if it be written in our heart we will *love* it. It takes all of Christ to make Christianity.

THE SERMON ON THE MOUNT

The Sermon on the Mount is in matter, arrangement, simplicity, and sublimity of expression without a parallel in any language. Of all that the world can boast as the best and greatest in philosophy, eloquence, and song nothing can compare with the fresh, clear, and precise statements full of tender sympathy and awful grandeur that went straight to the very depths of the soul and spirit. Not as the Law upon Sinai with thunder and lightning, but from the green summit of the Mount amid the calm and loveliness of that memorable day, the great Teacher sat with his disciples around him and the multitude before him. What calm dignity! What profound readiness! He opens his mouth with blessings, and with each new revelation he rises at once above the pomp and splen-

dor of earthly power, and reveals to them another Kingdom: the riches of poverty, the reward of meekness, and the transcendent joys awaiting the hungry, the thirsty, and the persecuted for righteousness' sake.

This new Kingdom is to be directed by a new law, not only a rule of conduct, but also an aid to a pure and a heavenly life, so pure and so bright that those who possess it are the salt of the earth and the light of the world. The old law of revenge now gives way to the new law of love and mercy. The old forbids the act of sin; the new forbids the inception of sin in the heart. The love that we owe to our neighbor is now made to include our enemies.

The doctrine in this wonderful sermon is clear and distinctive. Never before had the world heard the command, "Swear not at all." Never before was the command given, and with the emphasis of divine authority, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Why? "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." This is the law for the children of the Kingdom—one destined to become universal. "God does not command an impossible thing. He does not require an inconsistent thing. He does not command me to love my enemy as I love my mother, my wife, or my child, but that I should extend to every creature the love that wishes everybody well and nobody

harm." It is the love that leads me to do no harm to any one, but all the good I can. It is the love that distinguishes the Christian from the sinner, the man of God from the man of the world. It is the love that returns good for evil, that "patiently wears the crown of thorns, and wipes the rude spittle from the face."

Then he gives to every man the right—the power—of choice. He points to the open door of the Kingdom, and invites all to enter in and be saved. The gate is strait, but it is the entrance into the Kingdom. The way is narrow, but it leads to life.

Then, too, our Lord exposes the shallow mockery of a mere profession. Religion is deeper. Our will must be submissive to the Supreme Will. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "The attitude of the believer is one of loving confidence, of complete trust, of meekness, of humility, of reverence, and of obedience. The children of the Kingdom have entered in at the strait gate, and are in the school of Christ. They must sit at his feet, patient learners. They must not question the truths which he teaches. They must offer no suggestions, nor presume so far as to attempt to teach our Lord." At the same time, they are coworkers with him, but in this working, they must not go beyond, nor fall short of Divine Command.

Finally, our Lord closes his sermon with an appeal to the highest and purest motives of his hearers. Here is a strait gate and a narrow way leading unto life. Why not choose this way rather than the wide

gate and the broad way that leads to death? Here is one crying "Lord, Lord," and fails to enter into the Kingdom of God. Why not enter into the Kingdom by doing the will of God? Lastly, this Kingdom as received by each one that heareth and doeth these sayings of our Lord, is like a house built on a solid rock which the winds can not shake nor the floods destroy.

Let us pause with the following reflection: Had we not been brought up in an atmosphere filled with the heavenly music of Christ's teaching, it would be difficult to imagine what feelings would steal over our minds upon a first reading of the Sermon on the Mount, as the blessed words of the Great Teacher first break upon the ear, calling up thoughts never before wakened and visions of the better land so far away, yet now for the first time we find so near. It is the voice of the Son of God speaking to us, not in the words of judgment, but of mercy. Every word falls like the gentle rain upon the tender grass and the herbs of the field. It is not the voice of the philosopher speaking hard sentences difficult to be understood. It is the sunshine itself giving the sweet light of day. There is no mistaking a single sentence. Each utterance reaches a real need. The Master presses each truth home to the very heart and soul, and fixes the understanding in his own clear, convincing way. The Master makes no effort to shine by the use of choice sentences, or in elaborate divisions in his discourse. It is simple, restful, natural, touching the dark places with light, giving joy for sadness, hope for despondency, truth for error, life for death. It not only holds

up to view the highest conception of moral purity and spiritual excellence, but by his grace our Lord puts his disciples in the position where they become the children of God. What others labor for he gives. He brings good tidings of great joy, peace, mercy, and forgiveness and, in the real sense, opens the door to the Kingdom and invites an entrance into a new life.

JESUS AT JACOB'S WELL

Jesus, weary with his journey, sat thus on the well. A woman of Samaria came with a water pot to draw water. "Jesus saith to her, Give me to drink." The woman replied, "How is it that thou being a Jew askest drink of me which am a Samaritan woman?"

Did Jesus pause to argue the case with her? This would have been humanlike, but Jesus was the Divine Teacher. She met his call for a drink with a scorn, full of race prejudice. Did he seem to notice it? His request for a drink was the first step in a great theme. To follow the woman's scornful answer to our Lord's petition would divert him from his theme. Here is an example of the highest teaching art. Let us take a lesson right here. Jesus is patient. He is persistent. He does not change his theme. He takes a step higher. He suggests God's good will toward her, his own worth and *living water* in these words: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." Here are high themes, great truths. Were they wisely spoken to such a woman at such a time? Did he mean to teach that God's

goodness was common to Jews and Samaritans? Why did he mention "living water," which he himself had the power to give? Did the woman get his meaning? We infer by her reply that she did in part:

"Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well and drank thereof himself, and his children, and his cattle?" Notice now the persistency of our Lord in presenting his theme. He does not suffer himself to be drawn into comparison with the patriarch Jacob. He carries his theme still higher with matchless wisdom and fine effect. He makes a transit from such water as the woman came to draw from the well, to the *living water,* which when one drinks he shall never thirst: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into eternal life."

How simple, how natural, how profound the lesson! Too high, too deep for the philosopher, yet Jesus gave it to the woman. Her attitude toward him is now completely changed from the one who scorned to give him drink to one who asks for living water: "Sir, give me this water, that I thirst not, neither come hither to draw." Had the words of Jesus reached the fountain of that inner need common to all souls—a thirst for that new spiritual life in the Son of God? Or did she wish the water that she thirst no more, nor toil any more to obtain? Did that wondrous word

"eternal life" with its high meaning enter her deeper consciousness? She is at least now open to instruction. See the course the Great Teacher now takes. With that fine propriety he turns her eyes in upon her hidden sin: "Go call thy husband and come hither." The woman made prompt reply: "I have no husband." With deep amazement she hears the Master reveal her life of sin, but it concedes her candor: "Thou hast truly said, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly. The woman saith unto him, Sir, I perceive thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messiah cometh which is called Christ: when he is come, he will teach us all things. Jesus saith unto her, I that speak unto thee am he."

No loftier, profounder words were ever uttered, full "of immortal significance to which all future ages would listen with hushed breath and on their knees," too high for the sage, yet put within the grasp of the

child. This discourse was worthy of a visit of the Son of God from the skies. But why to a woman, and she a sinner? Our Lord never made a mistake. The time and place were deserving of such a theme. Here was Jacob's Well with all the associations of the place and its surroundings. There was Mt. Gerizim, venerated in history as a place of worship; then the one great question, agitating the minds of Jew and Samaritan, was whether Jerusalem, or "this mountain," "is the place where men ought to worship." With wonderful tact and wisdom our Lord answered the immediate question of the woman: "Jerusalem was the place which God had chosen," and the Jews were the chosen people, who had the promise of salvation. Then he spoke the prophetic words that the hour is coming "when neither in this mountain, nor yet at Jerusalem shall the true worshippers worship the Father, but they shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." See the Fatherhood of God introduced here; then the true worshipers whom the Father seeketh. What high words that reach the lowly! With equal force he strikes the formal, defective worship of the Samaritans: "Ye worship ye know not what." Then with what fine propriety the Master concedes that he is a Jew: "*We* know what *we* worship; for salvation is of the Jews."

There is in this incident the evidence that every soul, however darkened by sin, has a thirst for a purer life. Jesus did not turn away from the woman of Samaria, though she was of a despised race and of an unsavory

reputation. Just as graciously as with the scholar and the ruler, he gave her the highest themes in the simplest language. There is in every soul a spark of intelligence, which may be kindled into a flame by friendly appeal, and the highest theme can be made to touch the crudest life.

THE TRANSFIGURATION

Mount Hermon rises about 10,000 feet, and is situated in the northern boundary of the Holy Land at the source of the River Jordan. It has three summits about a quarter of a mile from each other. The central one rises high above the others with its summit always tipped with snow. From whatever part of Palestine the Israelite turned his eye northward, Hermon was to be seen, from the plain of the Mediterranean, from the mountains of Samaria, from the Jordan Valley, and from the Dead Sea. It is believed that Moses saw Hermon from the mountains of Moab. The River Jordan issues from its hidden source at the base of Mount Hermon and, in a succession of sparkling cascades, sweeps onward in its course for two hundred miles, plunging at last into the Dead Sea. It is the most remarkable river in the world, and it is a beautiful symbol of man's earthly career.

The River Jordan is often mentioned in Bible history. Lot chose the Jordan Valley because it was well watered. Jacob crossed the Jordan on his way to Haran, and, on his return, he crossed it with two bands. It was in the Jordan that Naaman dipped himself seven times by the direction of the man of God

and was healed of the leprosy. Jordan was three times divided—once for the children of Israel on their way to Canaan, once for Elijah, and once for Elisha. It was the boundary eastward of the Holy Land. Beyond it was the Wilderness, the land of the Wanderings of Israel for forty years. Moses died in the land of Moab east of Jordan. He had desired to cross over this river to see the Promised Land.

Jordan is a symbol of the life of man. It has two fountains, it flows through two seas, and it has three periods in its course, ending at last in the Sea of Death. It divides the land of the wanderings from the Pilgrim's Repose. On its banks, the first herald of the Gospel appears. In its waters, the Savior of the world was baptized. On Galilee, through which the river flows, he spent much of his ministerial life with his disciples.

The source of the Jordan is fed by the melting snows of Mount Hermon. It is believed that on this mount our Lord was transfigured. What a scene for the contemplation of the ages! Here were three men in the flesh, Peter, James, and John, who heard the "voice from the excellent glory," who saw our Lord arrayed in the brightness of light, and two men, Moses and Elias, from the spirit land. So great was the impression made by the event upon the apostles that Peter alludes to it as follows: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when

there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Pet. 1: 16-18).

Here was Moses, who had died and was buried centuries before in the land of Moab east of Jordan. Here was Elias, who was translated to heaven in the presence of Elisha over nine centuries before. Death steps back from the presence and glory of the transfiguration, and the veil that separates us from the spirit land is withdrawn. The immortality of the soul is attested by the appearance of Moses, whose physical body lay buried in an unknown grave, and by the appearance of Elias, who had not died a natural death. These two men appear on the Mount of Transfiguration, are seen, are known, and are heard to speak by three men in the flesh. Moses represented the Law and Elias the Prophets. They met Jesus in this memorable scene, who is the end of the Law and the fulfillment of Prophecy. Christ is now Supreme Authority. The Law of Moses ends in him. The prophets are fulfilled in him. The supreme announcement is the voice from the cloud, " This is my beloved Son, in whom I am well pleased. Hear ye him."

THE INCARNATION

The Incarnation of the Son of God had a wonderful historic setting. Ahaz, king of Judah, had fears for the safety of Jerusalem, and for the succession of the royal line of David. Isaiah the prophet (700 B. C.)

was sent to assure the king that God had promised David a Son to sit on his throne forever. With God all things are possible. The promised "Seed of the woman" is now seen in the light of prophecy: "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7: 14). Then in Isaiah, 9th chapter, it is announced as fulfilled: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Thus the fact of the coming of Immanuel as the Prince of Peace with the assurance that "of the increase of his government and peace there shall be no end," was given not to Ahaz alone, but to the whole house of David. The kings of Israel and Damascus had planned the attack upon Jerusalem, and it filled the city with alarm. Ahaz sought relief from the king of Assyria, but the prophet assured him that his real safety was a continued trust in Jehovah. At this critical time deliverance was promised in the clear light of prophecy, yet seemingly in the weakest and most impossible way. A virgin was to have a Son. He was to "grow up as a tender plant," and "as a root out of a dry ground."

No attempt is made to explain the Incarnation. It is accepted as a profound truth by the wisest of men in both dispensations. Paul in 1 Tim. 3: 16, declares "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world,

received up into glory." John states that the "Word was made flesh, and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth" (John 1 : 14). The same sacred writers declare that "he was manifested to take away our sins," to reveal God to man as our Father, and to "destroy the works of the devil."

Since, then, the unfolding of God's promises meet in fulfillment in the person of Immanuel, was not the human race highly honored and still more highly blessed by the Incarnation of the Son of God? Even far more wonderful is the unfolding of God's plan in dealing with sin through the human race. By the Incarnation the Divine Nature lays hold on human nature; and through regeneration, human nature lays hold on the Divine Nature. Jesus was born in the flesh, that we might be born of the Spirit. Emmanuel came to earth to dwell among men for a time, that we might become like him, and so that we might dwell with him forever in heaven.

"But one in a certain place testified saying, What is man that thou art mindful of him? or the Son of man that thou visitest him? Thou madest him a little lower than the angels, thou crownedst him with glory and honor, and did set him over the works of thy hands. . . . But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in

bringing many sons into glory, to make the captain of their salvation perfect through sufferings" (Heb. 2: 6-10).

A certain writer has well said, "Christianity is above all other religions known a religion of sacrifice. It is a religion founded upon the sacrifice of the Incarnation culminating in the sacrifice on Calvary" (Dean Stanley).

We may not separate the Manger from the Cross. If the Manger was a lesson of simplicity and humility the Cross was a lesson of obedience and sacrifice. Paul says, "Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth" (Philpp. 2: 5-10).

Commenting on the Crucifixion, a writer says, "To the sincere beholder and seeker of the truth, Calvary is the Mount of God with two suffering men upon it and between them the Infinite Son suffering for the sins of the world. We may well think of the great church coming down through the ages as built upon the tops of these three wooden crosses. Not on the central cross alone, for that would be meaningless as a

symbol. But if we take the three, we see the impenitent sinner on the one hand, the repentant sinner on the other, and the loving Redeemer as the great central Offering of Salvation with those who have accepted it and those who have not accepted it" (Amos R. Wells).

"Whom say ye that I am?" is the great question of Calvary. The testimony of the centurion who saw the crucifixion was, "Truly, this was the Son of God."

THE VIRGIN BIRTH

When we establish the Incarnation, we also establish the Virgin Birth and Divinity of Christ. Luke, who wrote the account of the Nativity, declares that he had "knowledge of all things from the *very first,* which are most surely believed among us" (Luke 1: 1-3). Isaiah, who foretold his Virgin Birth, also proclaimed his Divine dignity as the "Wonderful, the Counsellor, The mighty God, The everlasting Father, the Prince of Peace." The angels announce it as a fact. It is nowhere called in question in the Bible. John says, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4: 3).

"Doctrinally, it must be repeated that the belief in the Virgin Birth of Christ is of the highest value for the right apprehension of Christ's unique and sinless personality. Here is One, as Paul brings out in Rom.

5: 12, who, free from sin himself, and not involved in the Adamic liabilities of the race, reverses the curse of sin and death brought in by the first Adam, and establishes the reign of righteousness and life. Had Christ been naturally born, not one of these things could be affirmed of him. As one of Adam's race, not an entrant from a higher sphere, he would have shared in Adam's corruption and doom—would himself have required to be redeemed. Through God's infinite mercy, he came from above, inherited no guilt, needed no regeneration or sanctification, but came himself, the Redeemer, Regenerator, Sanctifier, for all who receive him. 'Thanks be unto God for his unspeakable gift.'"[1]

THE DIVINITY AND HUMANITY OF CHRIST

The Gospel narratives present the Lord Jesus Christ as a true Man, whose lineage connects Adam in Eden with Mary in Bethlehem through Abraham and David, to whom the promise was given. At the same time these narratives exalt our Lord above all other men, not only as the ideal Son of man, but as the Son of God. This theme is of such intense interest and value that we quote from Dr. Moorehead as follows:

"In Jesus there is the most perfect balance, the most amazing equipoise of every faculty, grace, duty and power. In his whole life one day's walk never contradicts another, one hour's service never clashes with another. While he shows he is master of nature's tre-

[1] James Orr, in "The Fundamentals."

mendous forces, and the Lord of the unseen world, he turns aside and lays his glory by to take little children in his arms and to bless them. While he must walk amid the snares his foes have privily spread for his feet, he is equal to every occasion, is in harmony with the requirements of every moment. 'He never speaks where it would be better to keep silence, he never keeps silence where it would be better to speak; and he always leaves the arena of controversy a victor.' His unaffected majesty, so wonderfully depicted in the Gospels, runs through his whole life, and is as manifest in the midst of poverty and scorn, at Gethsemane and Calvary, as on the Mount of Transfiguration and in the resurrection from the grave.

"The evangelists do not shrink from ascribing to the Lord Jesus divine attributes, particularly Omnipotence and Omniscience. They do so as a mere matter of fact, as what might and should be expected from so exalted a Personage as the Lord Jesus was. How amazing the power is which he wields when it pleases him to do so! It extends to the forces of nature. At his word the storm is hushed into a calm, and the raging of the sea ceases. At his pleasure he walks on the water as on dry land. It extends to the world of evil spirits. At his presence demons cry out in fear and quit their hold on their victims. His power extends into the realm of disease. At his command every form of sickness departs, and he cures the sick both when he is beside them and at a distance from them. Death, that tyrant that wealth has never bribed, nor tears

softened, nor human power arrested, yielded instantly his prey at the voice of the Son of God.

"But Jesus possessed a superhuman range of knowledge as well as power. He knew men as God knows them. He saw into the depths of Nathanael's heart when he was under the fig tree. He saw into the depths of the sea, and the exact coin in the mouth of a particular fish; he read the whole past life of the woman at the well, although he had never before met with her. John tells us that "he needed not that any should testify of man; for he knew what was in man."

Prof. Warfield, in Vol. 1 of "The Fundamentals," says, "The Deity of Christ is seen in every page of the New Testament. Every word that is spoken of him is upon the assumption that he is the Son of God. To eliminate the testimony to the Deity of our Lord from the New Testament would set aside the New Testament itself.

"If we were asked what the most convincing proof of the Deity of Christ is, perhaps the best answer would be, just Christianity. What has Christianity done in the heathen world in the first centuries and what has it done since? And then remember that these things were not only wrought in that heathen world near two thousand years ago, but have been wrought over again every generation since; for Christianity has reconquered the world to itself every generation. Think how Christianity spread in the face of all opposition, and as it spread, how it transformed the lives of all that came under its benign influence. And this transforming power over the lives of men and

women continues undiminished after the lapse of eighteen centuries. It is historically impossible that the great movement which remains unspent after all these years could have originated, or could continue today, by a merely human force."

"When a voyager is on the verge of a shipwreck on an unknown coast, he will devoutly pray that the Christian missionary may have reached thus far. The transforming power of Christianity is clearly seen in taming the savage nature and in converting cannibals into peaceful citizens. No other religion can do this. No other professes to be able to transform our life. But Christianity professes to do more: It gives new life, and places the spiritual man thus formed upon a higher plane in a saved state in Christ, who is the Way, the Truth, and the Life."

PRAYER

"God is a Spirit; and they that worship him must worship him in Spirit and in truth" (John 4: 24).

"O worship the Lord in the beauty of holiness." "O come, let us worship and bow down. Let us kneel before the Lord, our Maker" (Psa. 96: 9; 95: 6).

Moses prayed: "Let me go over, I pray thee, and see the good land that is beyond Jordan, that goodly mountain and Lebanon" (Deut. 3: 25).

Daniel, with his windows open toward Jerusalem, kneeled upon his knees three times a day and prayed and gave thanks before his God (Dan. 6: 10).

Paul prayed the Lord three times that the thorn in his flesh might be removed (2 Cor. 12: 8).

The disciples in Jerusalem prayed and they were all filled with the Holy Ghost, "and spake the Word of God with boldness" (Acts 4: 23-31).

Paul and Silas at midnight and in prison prayed and sang praises unto God (Acts 16: 25).

Jesus went up into a mountain apart to pray: and when the evening was come he was there alone (Matt. 14: 23).

Does God hear and answer prayer? He certainly does, but in his own good time and way. Moses was not permitted to pass over Jordan, as he earnestly prayed, but the Lord had something better for him. On Pisgah's top God showed him the Promised Land, and centuries later he saw the glory of the Kingdom of God in the Transfiguration of Christ.

Paul's repeated prayer for the removal of the thorn in his flesh was not granted, but the Lord gave him a greater blessing. He gave him grace to endure it, and by this means God's strength was made perfect in Paul's weakness. "Therefore," said Paul, "most gladly will I rather glory in my infirmities."

Secret Prayer: The Savior of men gives the precept as to when and how to pray: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6: 6). The *time* is when one seeking God's help and blessing "enters his closet and shuts his door." The *how* is "to pray to thy Father which is in secret." The Lord does not give a set form of words for secret prayer. He does not give the hour

when secret prayer should be made. It may spring from a great need, or pressing moment of distress, or it may be observed at regular periods, as in the case of the Prophet Daniel, or the Apostle Peter. In any case it has been suggested, and with good reason, that we have a select place for secret prayer, and the place will suggest the thought and need of prayer. When from home, and no closet nigh, we may profit by the example of Jesus: retire to some quiet place or to some mountain apart, where we may pray with the assurance of the blessing to come.

Secret prayer is a test of faith, pure and simple, that God will see, and hear, and answer a prayer made by one in secret, and that openly in his own good time and way. The blessing may not come in the way we ask, or expect it to come, but it will be as God sees it will be best for us.

When our Lord gave directions for public prayer, he said, "When ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: Our Father," etc. It would seem, then, that the Lord's Prayer is for the use of a collection of disciples, or to be used in public. This does not mean that we should not use it in our private devotions. It may express all and even more than we are able to say without it, at times, in our secret prayers.

When Peter was in prison, "*prayer was made without ceasing of the church* unto God for him." The

Lord sent his angel and delivered him out of the hand of Herod and all the expectations of the Jews" (Acts 12: 11). Paul, the penitent persecutor of the followers of Christ, prayed, and the Lord sent Ananias to teach him the way of salvation. Cornelius, a devout man, *prayed to God alway,* and God sent an angel to him to tell him to send for Peter, who would teach him the word of life (Acts 10).

Daniel, the prophet, set his face unto the Lord God, "to seek by prayer and supplications, with fasting, and sackcloth, and ashes," "and God sent his angel to instruct him concerning the things which should befall his people in the latter days" (Dan. 9: 3, 21). Truly "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34: 7). "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?"

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15: 7).

SECTION THREE

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. 24: 14.

THE HOLY SPIRIT

The Holy Spirit is the third Person in the Holy Trinity. He inspired the prophets of God, the apostles, and the evangelists who wrote the Holy Scriptures. He animates the believer and guides him into all truth. He reproves the world of sin, of righteousness, and of judgment. He dwells in the disciples of Jesus and sheds abroad the love of God in our hearts. He is the Comforter and Sanctifier of all who love and obey the truth. A life of holiness and peace in communion with God through the Spirit begins with regeneration and ends in glory.

Baptism of the Holy Spirit: This was promised by the Lord before his ascension to heaven. "John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1: 5). This was fully realized by the disciples on the day of Pentecost. The Baptism of the Holy Spirit bears the same relation to the soul of man that water baptism bears to the body of man. It unites all who receive it into one body. It is represented as overwhelming in its effects upon the soul: "They were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance" (Acts 2: 4). The fact that the Spirit is represented as descending in the form of a dove upon our Lord at his baptism in the Jordan, and the pouring out of the Spirit upon the disciples at Pentecost, does not teach

the mode by which we are to administer the rite of baptism. The overwhelming effect of the Holy Spirit upon the souls of the disciples, giving them power and wisdom to preach the Word, is what we understand to be the Baptism of the Holy Spirit.

It is not possible to estimate the power of the Holy Spirit upon the disciples and upon the multitude on that memorable day. What an interest it awakened in the people! How it changed a handful of helpless men and women into the greatest working force in character, power, and influence in Jerusalem and in all the world! We need but one individual out of the one hundred and twenty disciples to illustrate: Here is Peter, who a few weeks before had followed his Lord "afar off," who cowered before the maid that recognized him as one of the disciples, and who a little later denied with an oath, saying, "I never knew the man." How changed was Peter when "filled with the Holy Ghost and faith"! He stepped to the front and boldly faced the assembled multitude of Jews and proselytes from every nation under heaven, and preached a sermon that won three thousand souls to Christ. What tact, wisdom, zeal, and energy in that discourse! With what tact he put to silence those who had come to mock! How readily he quoted the Prophet Joel in proof that the outpouring of the Holy Spirit on that day was a direct fulfillment of prophecy! How familiar he was with the life of King David, and how wisely he quoted the Psalms in proof that Christ is David's Son and heir to the throne; and, though by wicked hands he was crucified, yet according to the

Scriptures he was raised from the dead, and by the same power exalted to the right of God in heaven!

Then with what a sweeping statement he threw the whole force of his sermon into that triumphant appeal: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ"!

This was a Holy Ghost sermon, and power from heaven had come down among men. Peter was inspired. He knew how to preach to sinners, and what to preach to save souls. The convicting power of the Holy Spirit pierced the hearts of the people, and they "said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do?'" This was the supreme question, and supremely answered: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all them that are afar off, even as many as the Lord our God shall call" (Acts 2: 37-39).

How prompt was Peter's reply! He gave them the Gospel rule of conversion for all nations and all ages. Our Lord declared "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24: 47). This is the rule for all—every one of you. All who read would do well to pause here and think. Did Peter speak only of his own knowledge? Was he not filled with the Holy Ghost? And did not our Lord declare that "the Holy Ghost, whom the Father will send in my name,

shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26)?

Be sure to have your faith rested on this sure foundation. Our Lord taught his disciples this rule of conversion while he was with them. The Holy Ghost brought it to the apostles' memory, and Peter preached it. "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Let us get a full meaning of the word "gladly." It is worth its weight in gold. There is no force here—no other persuasion: "They that gladly received his word." These were open-hearted, open-minded; the word gave them joy; they came willingly. They believed Peter's word, because they "received it gladly." These were baptized, and those who did not believe nor receive his word remained with the unbelieving multitude. Peter's words were final. He pressed the great truths of his sermon upon the conscience of his audience to an issue: "There is no other Christ but Jesus. There is no other Savior but Jesus, whom ye crucified. This same Jesus God hath raised from the dead, and we all are witnesses. Let all the house of Israel know assuredly that God hath made that same Jesus, both Lord and Christ."

The Witness of the Spirit: "The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8: 16). The office of the Spirit is to bear witness to the truth and to guide us unto all truth. When our spirit willingly accepts all the

truth and is guided by the Spirit in obeying it, we have the witness of the Spirit that we are children of God. Then the Spirit of truth and our spirit both agree to the infallible Word of God. John, the beloved disciple, who was himself a true witness, and who stood by the cross and saw the soldier pierce the side of his Crucified Lord, writes: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." "If we receive the witness of men, the witness of God is greater." By this we know that we love the children of God, when we love God and keep his commandments. With the witness of the Spirit, the witness of obedience to the truth into which the Spirit leads us and the witness of brotherly love, we have the threefold evidence that we are the children of God. Then the "fruit of the Spirit" is an evidence that may be seen and enjoyed: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." So is a "life in the Spirit" an evidence clear and beautiful: "If we live in the Spirit, let us also walk in the Spirit." Then the highest and most comforting testimony is that the state of the departed saints is a blessed one: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: *Yea, saith the Spirit,* that they may rest from their labors, and their works do follow them" (Rev. 14: 13).

FROM A SINNER TO A SAINT

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1: 15).

Paul was a sinner and a persecutor, first appearing when a young man by the name of Saul, at whose feet "the witnesses laid down their clothes, while they stoned Stephen," the first Christian martyr (Acts 7: 58). Paul was filled with malice, and "breathed out threatenings and slaughter against the disciples of the Lord." He went to the high priest, and desired letters to Damascus, that he might bring any whom he found, whether men or women, bound unto Jerusalem. Paul's plan being well formed, he proceeded with authority from the high priest, on his journey to Damascus, when suddenly a light from heaven, exceeding the brightness of the sun, shone round about him, and he fell to the earth. He then "heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." Paul trembled and was astonished. He was in the presence of Jesus, who was speaking to him from heaven. He learned with amazement that when he persecuted the disciples of Jesus he persecuted Jesus himself. These things produced a wonderful change in Paul. He was convicted of sin and convinced that Jesus, who was crucified, is the Lord from heaven, and that he is truly the Savior of the world. He turned his attention at

once from his wicked course and became a seeker of salvation. He was then willing to serve the Lord whose disciples he had been threatening with slaughter. He then inquired, "Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."

Paul was an inquirer, desiring to know the truth and willing to do what the Lord commanded him to do. When he arose from the earth he was physically blind, and was led by the men that were with him into Damascus. Here he was three days without sight, and neither did he eat nor drink. Paul was truly a penitent sinner. He was blind and he was fasting, and "behold he prayeth." This announcement was made by the Lord when he sent Ananias to tell Paul "what he must do." The Lord had commanded his ministers to teach and to baptize, and he did not make an exception in the case of Paul. When Ananias learned of the Lord that Paul was praying, "he went his way and entered into the house, and putting his hand on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith; and arose and was baptized" (Acts 9: 1-18).

Paul, in rehearsing the fact of his conversion at Jerusalem, said, "One Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood and said

unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 12-16).

Paul was not made a member of the Church by the appearance of the Lord to him on the way to Damascus, but by baptism and the Holy Spirit. This shows the importance attached to baptism by the Lord himself. Paul had seen a light above the brightness of the sun, he was stricken to the earth, he received the Divine call, he inquired what the Lord would have him do, he was led by his attendants to Damascus, he fasted, and he prayed, but still he was not a saint until he was instructed and baptized by Ananias, "calling on the name of the Lord." Does not Jesus say, "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God"? Was not Paul's conversion according to this fundamental law for all conversions? Our Lord declares that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24: 47). As it began at Jerusalem, so it is to be proclaimed among all nations. In his first sermon at Jerusalem, Peter preached Repentance and Baptism for remission of sins, to the Jews who inquired of him what they must do; and as many as gladly received his

word were baptized. The pardon of sin belongs to God. Faith alone is not Christian faith. Obedience is the test of our faith. Repentance means such sorrow for sin as reforms the conduct through the convicting power of the Holy Spirit. Baptism is the "Washing of regeneration," and symbolizes the cleansing of sin by the blood of Christ (Titus 3: 5; 1 John 1: 7). Does this give too much importance to baptism? Does not the Scripture so teach? Do not the example of Paul's conversion and his teaching correspond? Does he not teach "repentance toward God and faith in the Lord Jesus"? Does he not teach that the basis of faith is knowledge—"faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17)? Does he not teach that "we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 4)?

The Prodigal son, after getting into the depths of sin, "came to himself." This was an act of the mind. It was the dawn of reason in his soul, and it was so intense that it led him to exclaim, "How many hired servants of my father's have bread enough and to spare!" This was knowledge recalled by an act of the memory of the scenes of his youth, and he resolved to arise and return to his father's house: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." Had he not faith in his father? Did he not believe that he would be

accepted as a hired servant at least? But what would his knowledge and faith avail while he remained where he was? He had resolved to rise and return, "and he arose and came to his father." The first step *toward* his father was a step *from* sin. Can a man turn his face toward God, without turning his back to the world? Is not a step toward God an act of faith? And is not a step from sin an act of repentance? So the sinner turns to God by faith, and turns from sin by repentance.

There is joy in the presence of the angels of God over one sinner that repents. One of the most honorable things a man can do is to confess his sins, and to turn from a sinful course of life. God commands all men everywhere to repent. Were it not for the fact of sin, there would be no need of repentance. When Jesus began to preach the Gospel of the Kingdom, "Repent and believe the gospel," He spoke to sinners, and pointed to the open door of the Kingdom. On the day of Pentecost when the Jews asked, "What must we do?" Peter replied, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." As it was in the Apostolic age even so it will be now: God pardons sin upon condition of faith, repentance, and obedience. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9). "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:

26). In the deep conception of Paul, every believer was united to Christ and entered the Church through baptism, by which the unity of believers in the Church was effected: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit" (1 Cor. 12: 13).

Jesus entered into his public ministry by his baptism in the River Jordan, and set an example to all who enter his Kingdom. Baptism was first administered by John, who was sent of God, and it was sanctioned by the Lord who himself was baptized by John. Baptism was appointed by the Lord an ordinance in the Church to be administered to penitent believers "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19).

There are a number of figures or symbols in the Scriptures which teach us the mode and nature of baptism:

1. **The New Birth:** "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God" (John 3: 5). We are born into the Kingdom of God. In regeneration we put on Christ, the divine nature, and we become the sons of God.

2. **A Washing:** "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10: 22). Here is the "true heart," and a "full assurance of faith," then the sprinkling of the blood of Christ upon our hearts,

and the washing of our bodies with pure water, in baptism—the outward sign of the inward grace.

3. A Burial: "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 4). Chrysostom (398 A. D.) says, "Divine symbols are therein celebrated, burial and deadness, and resurrection and life. And all these take place together, for when we sink our heads down in the water as in a kind of a tomb, the old man is buried—and when we emerge, the new man comes up again."

4. A Planting: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 5). In these quotations from Rom. 6: 4, 5, are two figures used by inspiration to set before us the nature of baptism. We are not left to conjecture where the burial takes place; it is distinctly stated that the burial is by baptism; and the planting is a similitude of putting seeds into the earth which spring up and flourish in greater perfection. Then the being "planted together in the likeness of his death," also settles the question of attitude in baptism. Did not Jesus *bow his head* when he died on the cross? And in his baptism of suffering in the garden of Gethsemane, Jesus went forward three times and fell on his face and prayed (Matt. 26: 39-44).

How beautifully these figures and references illustrate the meaning of the word *baptizo,* which Christ selected when he gave his disciples the commandment

to teach and to baptize the nations—*baptizo,* which lexicographers define *to dip, to plunge, immerse,* repeatedly in water (Matt. 28: 19; 2 Kings 5: 14). Is not this proof that the Bible is its own interpreter?

We have three actions in baptism, because Matt. 28: 19 teaches it. If you are baptized into the name of the Father, and of the Son, and of the Holy Spirit, once into each name of the Trinity, the one true God of the Holy Scriptures, is not this the one baptism of the Bible? Do you believe in God the Father? Certainly. Do you believe in Christ the Son? Certainly. Do you believe in the Holy Spirit the Sanctifier? Certainly. Then have you three faiths? Or have you the ONE faith of the Bible? We are body, soul, and spirit, and but one, yet we are not one without the three.

Jerome (331-420 A. D.), commenting on Eph. 4: 5, says, " We are thrice dipped in water that the mystery of the Trinity may appear to be but one, and therefore, though we be thrice put under water, to represent the mystery of the Trinity, yet it is reputed but one baptism." Mosheim[1] says, " Jerome was the best informed of all the Latin fathers in sacred literature. The Latin, Greek, and Hebrew languages were all familiar to him: and he had a very extensive acquaintance with the best writers of both the Latin and Greek churches."

Chrysostom (354-407 A. D.), who presided over the church of Antioch and that of Constantinople, a profound Greek scholar, minister, and writer of homilies, says, " Christ delivered to his disciples one baptism in

[1] " Ecclesiastical History," p. 252.

three immersions of the body, when he said to them, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"[1]

The Meaning of Baptizo: The following Greek words have a specific meaning, and are not interchangeable; viz., *Bapto,* I dip in water; *cheo,* I pour; *raino,* I sprinkle.

In the Septuagint version of the Bible, each of the above terms occurs in Lev. 14: 15, 16. "He shall pour the oil, he shall dip his fingers in it, and he shall sprinkle the oil." Had Christ designed pouring as the initiatory rite into his Kingdom, he would have employed *cheo.* Had he designed sprinkling, he would have employed *raino.* But he never uses either *cheo* or *raino* in connection with this rite; *baptizo* (a derived form of *bapto*) is invariably employed, and, as all lexicographers translate it by the word immerse, dip or plunge, it is clear that Christ designed immersion as the mode of Christian baptism.

A tropical meaning of the word is obtained by taking the effect for the cause. We dip yarn into a coloring fluid in order to dye it. Are the words dip and dye for that reason synonymous? We dip cloth into the water in order to wet it. Does the word dip for that reason mean to wet? The ground meaning of the word once established, there remains no room for controversy. "Define your terms, and discussion will cease." Alex. de Stourdza (of the Greek Church) says, "*Baptizo, immergo*" has, in fact, but one sole acceptation.

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[1] "Meaning and Use of Baptism," p. 151.

It signifies, literally and always, to plunge. Baptism and immersion are therefore identical, and to say baptism by aspersion is as if one should say immersion by aspersion, or any other absurdity.

The Baptismal Formula: The practice of immersing into each name of the Trinity is founded upon the law of language in the baptismal formula. When the ellipsis is supplied, according to the principles of language, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," requires three distinct acts into three distinct names. And as there are three Persons in the Godhead, so there are three immersions in the "one baptism." This is Trinity in unity, and unity in Trinity. This is orthodoxy on a broad, solid basis. The universe consists of life, mind, matter—trinity in unity. From a trinity in nature we are pointed to a higher Trinity—Father, Son, and Holy Ghost—the one true and living God. According to the commission we are baptized into the "name of the Father," and God becomes our Father, and we become his "sons and daughters." We are baptized into the name of the Son, and so "put on Christ" (Gal. 3:27). We are baptized into the name of the Holy Ghost, and we are "born of the Spirit," and obtain the "gift of the Holy Spirit," which is to "guide us into all truth."

Baptism a Frequentative: *Baptizo,* besides meaning to immerse, carries with it the force of a frequentative. Liddell and Scott, Donegan and other

lexicographers, define *baptizo* to dip repeatedly. In the command of our Lord to baptize "into the name of the Father, and of the Son, and of the Holy Ghost," we have three related names, into which we are to be baptized, by three related acts, expressed by the frequentative *baptizo*. And this is what lexicographers mean by a frequentative.

CONVERSION AND ITS EVIDENCE

Webster defines conversion to be "a change of the ruling disposition of the soul, involving a transformation of the outward life"; while Stormonth defines it as "a change of heart, evidenced by a new course of life and love to God." The Bible use and meaning of the Word may be seen in Psa. 19: 7, "The law of the Lord is perfect, converting the soul"; in Matt. 18: 3, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"; and in Acts 3: 19, it is more fully stated: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." The Bible use and meaning of the term declare that the law of the Lord in its perfection is the means of the soul's conversion; that conversion is a condition of an entrance into the Kingdom of heaven; that converted men and women become as little children; and that repentance is a means of conversion by the Holy Spirit through the Word of God, in order to receive the remission of sins and the gift of the Holy Ghost.

In conversion God does for man what he can not do for himself. The sinner is commanded to hear, to believe, to repent, and to be baptized. Through the Holy Spirit, God calls the sinner; gives him light; convicts him of sin; pardons him when he yields obediently to the will of God; and grants the gift of the Holy Spirit. This is conversion. The sinner has passed from death unto life. He is spiritually born, and enters into newness of life. When is the *new life* realized? In Christian baptism: "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3: 27); "Therefore, if any man be in Christ, *he is a new creature:* old things are passed away; behold all things are become new" (2 Cor. 5: 17).

The evidence of our conversion is twofold: (1) Union with Christ in Spirit and in life; (2) Separation from the world.

(1) "If any man be in Christ, he is a new creature." Life in Christ surely means growth in Christ, and healthy growth means fruit bearing. This is the ultimate purpose of life: "I will that ye bear much fruit." If we know others by the fruit they bear, may we not know whether we be a child of God by the fruit we bear? Surely, if we live in the Spirit, we will bear the fruit of the Spirit; "For the fruit of the Spirit is in all goodness and righteousness and truth" (Eph. 5: 9).

(2) "They are not of the world, even as I am not of the world" (John 17: 16). "Love not the world, neither the things that are in the world" (1 John 2: 15); "For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of

the Father, but of the world, and the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2: 16, 17).

Now a worldly life is the very opposite of a life in Christ, and the works of the flesh are directly opposed to the fruits of the Spirit. Paul, in Gal. 5: 19-21, declares that "the works of the flesh are manifest [*i. e.*, open, known], which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." In view of the above catalogue of evils, we should not forget that the holiness of God is inherently opposed to sin. God is not only the Supreme Ruler of the world, but he is holy and can not look upon sin with the least degree of allowance. He has declared in his Word that he will bring every idle word that men shall speak, and every act of their lives, into judgment: "For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. The righteousness of God is antagonistic to sin. When we come to see this in its clear light as we ought to see it, we are ready to fall before the mercy seat, and plead the only remedy for sin through the atonement made by our Lord Jesus Christ. But when we come to the Cross, we meet the righteousness of God as we never met it before. The awful agony on Cal-

vary is God's protest against sin. It reveals the awful fact that he will not pardon the guilty until the justice of his government has been vindicated, and this only could be reached through his love that gave Jesus to die for sinners.

When will we learn the lesson of obedience as Jesus learned it? "Who though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5: 8, 9). Will we learn the lesson of obedience in our conversion, and become willing to obey the Lord in all things? Or will we cling to the popular delusion that we may get and enjoy all that is good and essential in religion without obeying the precepts of the Gospel?

THE RESTRICTIONS OF THE GOSPEL

When God Bids Not to Do, Let All the World Obey

The restrictions of the Gospel are just as emphatic as the command given to Adam in the Garden of Eden: "Of the tree of knowledge of good and evil thou shalt *not* eat of it." "Since the violation of that one command of the Creator brought death upon Adam and his posterity, how shall we escape if we violate the restrictions placed upon us in the Gospel? When the Lord said, "But of the tree of knowledge of good and evil thou shalt not eat of it," was it any more positive and fundamental than the commands of Christ, "But I say unto you that ye resist not evil," "Swear not at

all," and "Not fashioning yourselves according to your former lusts in your ignorance?" If the word spoken by angels was steadfast, how shall we escape when we fail to obey the Lord, who speaks to us in the Gospel? "He that rejecteth me, and receiveth not my word, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12: 48).

No better defense can be given for the lofty, heaven-born principles of Christianity than the Scripture itself. If we would breathe the very breath of heaven, if we wish to be true, if we wish to be pure in life, and if we wish to secure the highest attainment in Christian life and experience, then these principles we must make all our own. This is the doctrine of the Son of God. This was born with the Christian religion. It was rocked in the cradle of Christianity. It was upon the tongue and in the life of the apostles and martyrs of the church. And when you stand out among a people today, whose life, and teaching, and practice are the same as that of the Primitive Church, may you not feel that you are in touch with the Spirit and life of the Son of God? "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1: 7).

The beauty, purity, and glory of the principles of Christianity, which forbid wrongdoing, are so far above human nature that if there were nothing else to recommend it, these alone would prove the divine origin of the Christian religion. The spirit of for-

giveness, peace, love, and good-will—the love of the Truth, the simple life, and a separation from the world —may be regarded as a test of human character, of our fitness for the fellowship of saints, and of the communion with God.

This will be considered under the following heads:

Nonresistance

"But I say unto you that ye resist not evil" (Matt. 5: 39).

In support of nonresistance we produce the following Scriptural facts:

1. Christ is the "Prince of Peace" (Isa. 9: 6).
2. His "kingdom is not of this world" (John 18: 36).
3. His "servants do not fight" (John 18: 39).
4. "The weapons of our warfare are not carnal" (2 Cor. 10: 4).
5. We are to "love our enemies" (Matt 5: 43).
6. We are to "overcome evil with good" (Rom. 12: 21).
7. We are to "pray for them which despitefully use us and persecute" (Matt. 5: 44).

In contrasting the spirit of war and revenge of old times with the peaceable spirit of the Gospel, Christ says, "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5: 39). When the disciples would have fire to come

down from heaven to consume certain ones that did not receive him, our Lord rebuked them, and said, " Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke 9: 55, 56). To the one who struck a servant of the high priest and smote off his ear, our Lord said, " Put up again thy sword into his place, for all they that take the sword shall perish with the sword" (Matt. 26: 52). Our Lord established his Kingdom upon *peace*. He reigns in the hearts of his people, and as love abides forever, his Kingdom shall stand forever.

The relation which the Kingdom of Christ sustains to the kingdoms of this world, is fully defined by Paul, in Rom. 13: " Let every soul be subject unto higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good work, but to the evil." Governments, then, are ordained of God for the protection of the righteous and the punishment of the wicked. The disciple of Christ is required to be subject to the higher powers. He is subject *to* the higher powers, though he is not a subject *of* them. The Kingdom of Christ is not of this world. The government is, or should be, in the hands of the moralist. He stands between the righteous and the wicked, " the minister of God to execute wrath upon him that doeth evil." But when the moralist would join the Kingdom of Christ, he must relinquish the sword.

We lay down as a basis worthy of all acceptation, that the government which respects the nonresistant principles of the Christian religion is the strongest, most honored, most permanent. There is no antagonism between the Kingdom of Christ and the governments which God has appointed for its protection. "For this cause we pay tribute also: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." The strongest support vouchsafed any government is conferred by the Christian, by his quiet submission to the laws, by his tribute, and by his prayers. Referring to the prayers for rulers, Origen says, "We are, in this way, more helpful to the kings than those who go into the field to fight for them."

It should not be inferred that if all would become Christians and noncombatants, some foreign power would "come and take away both our place and nation." So thought the Jews (John 11: 48), and, because they rejected our Lord and the peaceable doctrine he taught, the Romans came, destroyed their city, and carried them captive into other nations. No government can have a stronger support than the righteousness of her people, and that God who sets up whom he will to rule over them. Let the principles of peace roll on! Let the song of the heavenly host, at the Savior's birth: "Glory to God in the highest, and on earth peace, good will towards men," be echoed from lip to lip, till "they shall beat their swords into plowshares, and their spears into pruning-hooks:

nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4).

The design of the Christian religion is to bring us into such a relationship to God and to one another, as will fit us for heaven. That relationship is expressed by the word love. Heaven is the abode of love. We are to love God, one another, all men. It extends further—we are taught to love our enemies. By this we overcome them. Love conquers the world. Until men shall love one another, the purpose of God, in introducing the Gospel into the world, will not have been accomplished. It shall embrace more: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 6, 9).

Nonswearing

"Swear Not at All."

This prohibits not only profanity, but the civil oath as well. Our Lord says, "Swear not at all; neither by heaven: for it is God's throne: nor by the earth, for it is his footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of

evil" (Matt. 5: 34, 37). "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest you fall into condemnation" (Jas. 5: 12). This restriction is positive and conclusive; and any one who claims to be a follower of Christ, whose word of affirmation could not be accepted as true, should not be accepted on oath. The ablest jurists of our country favor the discontinuance of the civil oath, because the Author of the Book by which they swear says: "Swear not at all," and because it implies that a truthful man may be credited everywhere, except in a court of justice.

Not Going to Law

It is certainly unbecoming and improper for the subjects of Christ's Kingdom to go to law with each other before unbelievers. How much better and Christian-like it is to settle all difficulties by peaceable arbitration in the church! Paul says, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? . . . But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded" (1 Cor. 6: 1, 6, 7)? As Paul, however, appealed to Cæsar (Acts 25: 11), so we have a right to appeal to the officers of our civil government for the protection of our liberty and rights

against designing and wicked men. But in every case, of whatever nature, Christian forbearance should be used, and the counsel of the church should be taken.

My Kingdom Is Not of This World

"Be Not Unequally Yoked Together with Unbelievers"

The Kingdom of Christ is an organization complete within itself. It takes care of the poor and relieves the afflicted. Each one finds within her bosom a home. The Kingdom of Christ is a city set upon a hill that can not be hid. Christ says, "I spake openly to the world, and in secret have I said nothing" (John 18: 20). He says still more plainly to his disciples, "What I tell you in darkness, that speak ye in the light; what ye hear in the ear, that publish ye upon the housetops" (Matt. 10: 27). The mission of the Christian religion is to bring everything to light—to throw light into all the dark places of the earth, and into all places darkened by sin.

The Kingdom of Christ, in its high spiritual nature, and in its heaven-born character, is the very opposite of secret, oathbound societies and worldly organizations. "No man can serve two masters," is the law of the Kingdom. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness" (2 Cor. 6: 14)?

We submit to the candid consideration of all, whether it is not the duty of the members of the Redeemer's everlasting Kingdom to urge others to come out into the Kingdom of Light, rather than that the subjects of Christ's Kingdom should lower their standard, and surrender their high spiritual attainment by joining societies and organizations, which belong to the kingdoms of the world.

Nonconformity

"Be Not Conformed to This World" (Rom. 12: 2).

1. What not to adorn: "Whose adorning let it not be that *outward adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel."

2. What to adorn: "But let it be the hidden man of the heart, in that which is not corruptible, even the *ornament of a meek and quiet spirit,* which is in the sight of God of great price" (1 Pet. 3: 3, 4).

3. God makes a difference in dress between the sexes: "The woman shall not wear that which pertaineth unto the man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord" (Deut. 22: 5). The daughters of Zion incurred the displeasure of God and brought upon themselves his judgment for violating the divine law of dress. (See Isa. 3.) And will not the devotees of fashion of the present day bring upon themselves the displeasure of God by adorning the body and violating his order in dress? In the New Testament Paul makes a distinction between the man and

the woman as to the covering of the head: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head" (1 Cor. 11: 4, 5).

"Christian men in ancient days prayed with uncovered head, according to 1 Cor. 11: 4, 5. Chrysostom, commenting on this passage, shows clearly that this was the practice of his own time (347-407 A. D.), as well as the Apostolic Age. On the other hand, as both the Apostolic precept and the custom of the East made it indecent for woman to be seen with uncovered head, the women of the Oriental and African churches covered their heads not only in the congregation but generally when they appeared in public."

This extract from "Christian Antiquities," vol. I, page 761, proves that Christian men and women of the third and fourth centuries followed the teaching and practice of the Apostolic Age. A plain, modest covering, or head veil, has been worn by godly women in time of worship and in time of all religious services from primitive times. There is a demand from thoughtful observers for something simple in dress for Christian men and women. Both sexes have been aping the world to such an extent that religious gatherings are reproductions of the fashion plates instead of assemblies for the worship of God. The custom of the world allows men to keep their hats on in religious exercises at funerals. Is not the time we pay the last tribute of respect to the dead the time to

honor God? Then the headdress of women and the ever-changing, extravagant styles of dress are hindrances in a congregation to pious worship. How can a people worship God and vie with each other in the latest fashion? It is in keeping with the best taste that clothing should be plain, and for Christian women to move up and adopt the plain attire in church bonnets would not only be pleasing to God, but a relief to all well-disposed and godly women as well.

Temperance

"Touch not, taste not, handle not," our motto is. Temperance is the use of all things lawful, and prohibiting the use of all things unlawful and injurious. The Bible is the oldest law against intemperance and the Church is the oldest temperance society on earth. The one says, "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly. At the last it biteth like a serpent and stingeth like an adder" (Prov. 23: 31, 32); and the other prohibits the manufacture, use, and sale of all intoxicating beverages. Intemperance warps the judgment, darkens the intellect, dwarfs the growth, and injures the health of the body. Temperance in all things insures a clear intellect, a steady nerve, and a sound mind in a healthy body. God gives us a pure mind and a healthy body to start with, and in our youth we should avoid all alcoholic beverages, tobacco, cigarettes, drugs, opium, and all drinks and habits that weaken the mind, degrade the morals, and rob the body of its beauty and vitality. When evil

associates tempt us to take the first glass, the first cigarette, and we are brave enough to say "No," or when bad company would lead us into the saloon, the smoking den, or into the paths of ill-fame, and we have the courage to stop right there, we have gained the greatest victory in our life. This makes all the difference between the man and no man. We should make it the rule of life never to be found in a place which Jesus Christ would not honor with his presence. A certain proverb says, "Tell me with whom you go, and I will tell you what you are." To a virtuous mind desiring to excel in life, there is no pleasure in amusements, or in idle, dissipated company. Who at the risk of health and strength would think of visiting a place full of infectious disease? Is there no compensation to the young who deny themselves bad company and places of amusement? If a love of low company is sure ruin, the love of good company is great gain.

When we desert evil associates and walk no longer in the way of the world, they may think it strange and speak evil of the way of an upright life. This opposition comes not from the world only, but strange as it may appear, it comes from those who profess to be Christians and are found in company with those who are known enemies to the Christian religion. But how shall such conditions be overcome? To endure it all patiently is Christlike: "If the world hate you, ye know that it hated me before it hated you." "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3: 12). Then we should

remember the ways of the world lead down to death, and the way of Christ leads up to life, and the only way to help these souls is to keep in the true way of life, thus setting an example which may lead them to Christ.

These restrictions keep us on the Lord's side and away from the paths of sin. They are tests of our conversion; for no converted man would think of doing what God prohibits him from doing. A religion that does not take a man away from the world and out of sin, is not the religion of the Son of God. Then these things are tests of our faith, and stand as an evidence of our fitness to commune: "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13: 5). "But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 11: 28, 29). The subjects of Christ's Kingdom are to follow the rule of life in the Gospel: "love, joy, peace," being steadfast in the Apostolic doctrine and fellowship. Peace will then flow like a river, and they shall learn war no more—union with God, peace of mind, and fellowship of saints.

COMMUNION SERVICES

In Acts 2: 41, 42, we have the conditions of church fellowship: "Then they that gladly received his word were baptized: and the same day there were added

unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayer." Here we have baptism for those who gladly received the word, apostolic doctrine, Christian fellowship, the communion services, and public worship. Paul, in 1 Cor. 11 : 23-33, does not refer the Corinthian church to Pentecost, but he refers them back to the Lord Jesus who instituted the Communion Services "the same night in which he was betrayed," as the model for all subsequent communions. Matt. (26 : 20-30), Mark (14 : 17-26), and Luke (22 : 14-30) record the institution of the Supper, and the Bread and Cup of the Communion by our Lord with his disciples "the same night in which he was betrayed." John also gives an account of the Supper which Christ ate with his disciples when he literally washed and wiped the feet of each one of his disciples and gave them an address so plain, so specific, that no one may mistake his meaning, and then as literally and specifically enjoined upon the disciples to do the same thing in the same way to one another as he had done to them.

Jesus gives the example before he gives the precept: "For I have given you an example." Why, we may ask? "That ye should *do* as I have done *to you.*" If this be a lesson of humility, it is also a lesson of obedience. If deep down in this observance there be a higher truth lifting the soul heavenward, how shall we reach that truth and obtain the benefit, except we obey the precept of the Master? It is through the symbol that we reach the spiritual. If

that higher attainment be happiness, if it be to have a part with Christ, if it be to show humility and common brotherhood, then we see in this example of the Savior not an empty form, but the embodiment of a great truth.

The example and command of feet-washing as recorded in John 13, and historically, as well as practically, in 1 Tim. 5: 10, fully establish the following facts:

1. Christ washed the feet of his disciples.

2. He commanded his disciples to wash one another's feet.

3. Feet-washing, as given by Christ to his disciples, is from heaven.

4. It was given by Christ to his disciples, in connection with the Supper and the Communion.

5. It represents a spiritual, not a literal cleansing, as Judas, a traitor at heart, was not made clean. (See John 13: 10, 11.)

6. There is a penalty attached to the law of feet-washing, as indicated by the language of Christ to Peter: "If I wash thee not, thou hast no part with me."

7. The command of Christ restricts its observance to the disciples, and that of Paul to Timothy, to the saints, which clearly establishes the fact that feet-washing, as enjoined by Christ and Paul, is not a moral, but a religious duty; not a family observance, but a church ordinance.

The term ordinance means an established rite or ceremony. It is enjoined by the highest authority,

our divine Master, both by precept and example. This makes it a rule of action.

The terms employed by our Lord, in enjoining the observance of this rite, are among the most forcible of any language. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Our Lord has employed the words ought and should. Webster says, "Both words imply obligation, but ought is the stronger. Should denotes an obligation of propriety, expedience, etc., ought denotes an obligation of duty." We *should* be neat in person; we *should* avoid giving offense. We *ought* to speak the truth; we *ought* to obey the law. It *should* be observed in this connection, that *ought* carries with it the binding force of *owe*, from which it is derived; and that *should* is the preterit of *shall*, which was employed to enforce the duties of the moral law. Hence, if "Thou shalt not steal," is binding, so is the rite of feet-washing obligatory upon the followers of Christ.

The great effort made by the opponents of feet-washing as a church ordinance is to separate it from the Communion and connect it with the Bethany supper. (See John 12: 2.) This will not stand the test of logical criticism.

Now, it is an axiom in mathematics, as well as in logic, that "two things, separately equal to the same thing, are equal to each other." Matthew and Mark declare that when the Communion was instituted, the traitor was made known (Matt. 26: 21-25; Mark 14:

18-21). John informs us that feet-washing was observed when the traitor was made known (John 13: 26). Here we have two things—feet-washing and the Communion—separately agreeing in time and place with the same thing—the act of making known the traitor by the Lord. From this we draw the following argument: Feet-washing and the Communion occurred at the same time and place. The Communion occurred in Jerusalem on the night of Christ's betrayal. Therefore, feet-washing occurred at Jerusalem on the night of Christ's betrayal.

Christ, as the Founder and Head of the Church, put feet-washing into the Church as a religious duty, obligatory upon all the saints. It would be a meaningless act on the part of our Lord to introduce it into the family circle as an act of hospitality or personal cleanliness, as that is a matter of choice for heads of families, and all civilized people know it is their duty to keep clean personally. Besides, Christ had no family into which he might have put the practice; but he put it into a religious organization, representing different families, the same to whom he gave the bread and cup of Communion, and as the one is an acknowledged church duty, so is the other. It remains no longer a matter of speculation, but a question of obedience. If we reach heaven it will be because we did what Christ said we "ought" to do. On the other hand, if we be cast, as "unprofitable servants into outer darkness," it will be because we neglected to do what we "ought" to have done (Matt. 25: 27, 30).

The law, being a "shadow of the good things to come," required that the priests "shall wash their hands and their feet, that they die not, when they come near the altar to minister"(Ex. 30: 19, 20). In the Church of Christ all are "a holy priesthood," to offer up spiritual sacrifices (1 Pet. 2: 5); and when we approach the "Lord's table" (the altar under the Gospel), in obedience to Christ, we "wash one another's feet." As there is a penalty attached to the law enjoining it upon the priests, so we have seen that Christ attached a penalty to it in the Gospel. And as the duty enjoined upon the priests was preparatory to their service at the altar, so may the washing of the saints' feet be considered preparatory to the proper approach to the Lord's table. Furthermore, as it was a statute forever to the priest, so it remains a service in the Church until our Lord "shall appear the second time without sin unto salvation"; and stands today, as it stood in ages past, in all its original force and significance, a distinct Christian institution, like the Lord's Supper and Communion.

The Lord's Supper: "The Lord's Supper was in the conception of the early ages of the Church that Supper of which our Lord partook himself with his disciples the night before his death.[1]

The Lord's Supper is that sacred evening meal instituted by our Lord who, with his disciples, ate it for the first time on the night before his death. This is conceded to be a fact by the foregoing extract from the

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[1] "Smith and Cheethan," vol. 1, page 1,058.

authors of "Christian Antiquities," but more especially established by the sacred writers themselves. The name of this sacred meal as given by the Evangelists has an interesting history. According to Matthew and Mark, the term passover is used in connection with its preparation. Luke, in chapter 22: 15, uses the word passover and then in verse 20 he uses the word supper. John, in his Gospel (chapter 13: 2-4), uses the word Supper, and says it was "before the feast of the passover" when the Supper was served from which our Lord arose to wash his disciples' feet, and to which he sat down again when he had taken his garments. This same meal Paul (1 Cor. 11: 20) calls the Lord's Supper which he declares he had received of the Lord and which he also had delivered unto them. Jude, in the 12th verse of his Epistle, refers to it as a "feast of charity." In the Primitive Church it was called *agape*. Tertullian, in 198 A. D., describes the *agape* under the name of a supper when he says, "Our supper shows its nature by its name. It is called that which *love* is among the Greeks" (Apol. 37). Chrysostom (A. D. 398), commenting on 1 Cor. 11: 20, says that St. Paul, by using the word "Lord's Supper," takes his hearers back to that "evening in which the Lord delivered the awful mysteries."[1]

Here is a golden thread of doctrine in the history of this institution from the first Love Feast down through the Apostolic age and the Primitive Church

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[1] Hom. 27, in Ep. 1, etc.

that should command our most serious attention. We should not pass it by as a thing of but little worth, for our Lord, who never trifled with words or with life, is the founder of the Supper which bears his name. According to the etymology of the term, it was a full meal. According to the time and place, it was eaten in Jerusalem in the evening of the night in which our Lord was betrayed, and it was eaten before the Bread and the Cup of Communion were distributed by the Lord among his disciples (see Luke 22: 20). The Communion was taken *after* the Supper, and is a memorial of Christ's death upon the cross. The Supper is a distinct institution to be observed in time and manner as it was at the original Love Feast, and it is in the highest conception a most beautiful prophecy of the Marriage Supper of the Lamb (Rev. 19: 9). "Blessed are they which are called unto the marriage supper of the Lamb."

But while many understand the Lord's Supper to be the Communion, others take it to be the Jewish passover, claiming that Christ ate the last Supper with his disciples as the fulfillment of the Jewish passover, forgetting that the passover was a commemorative institution, and as such needs no fulfillment, and ceases only with the law that enjoins and the nation that celebrates it. Besides, the passover (lamb) was separated on the 10th day of Nisan, and in the end of the 14th day was to be slain at the "going down of the sun" (Ex. 12: 3-6; Deut. 16: 6). On the other hand, Christ instituted his Supper in the beginning of the 14th day of Nisan on the "prepara-

tion" of the passover (John 19: 4), and Christ, the true Paschal Lamb, expired upon the cross in the end of the 14th day, at the hour the passover Lamb was to be slain, nearly twenty-four hours after he instituted the Supper. In support of this, we cite the thoughtful reader to John 18: 28 and 19: 14, where it will be seen that the day of crucifixion was "the preparation of the passover," and that the Jews had not eaten the passover. Hence, the time to eat the passover, according to the law and according to which it must be kept, if kept at all, was the night following the crucifixion of Christ—the day after the institution of the Supper. In addition to this, the passover was a "family" institution (Ex. 12: 3); not to be sodden in water, but roasted in fire (v. 9), and was to be "eaten in haste, with loins girded, shoes on the feet, and staff in hand"; whereas the Lord's Supper was instituted under a new covenant, by a new Lawgiver, as a church ordinance, observed by a religious society in connection with feet-washing and the Communion, which formed no part of the Jewish passover. The disciples, with the Savior, reclined at the table, and so far from eating in haste, they conversed at length. The passover pointed back to the deliverance of the first-born in Egypt; the Supper points forward to the marriage supper of the Lamb.

As an evidence that the churches, planted by the apostles, observed the Lord's Supper as a full meal, and ate it in connection with the Communion, we have only to refer to 1 Cor. 11: 20-25. Paul does not reprove the Corinthian church for keeping the ordi-

nance, but for the manner in which the church observed it. "When ye come together, therefore, into one place, this is not to eat the Lord's Supper." And he tells them why: "For in eating every one taketh before another his own supper: and one is hungry and another is drunken." There is not the least intimation that Paul designed to set aside the Supper in this chapter, nor elsewhere, (1) because he would not have had the authority, and (2) because he evidently intended to correct the disorder, and restore the church to the proper order in which to observe the ordinances. He suggests to those who can not wait till the proper time to eat at home, before they come together to eat the Lord's Supper, and that the rich should provide for them that have not, or their poor brethren. He then lays down the order in which the Supper should be served, by referring them back to Christ where it originated: "For I received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it and said, Take eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

The clause, "when he had supped," conveys the same meaning as the phrase, "after supper," employed by Luke 22: 20. The one employs the noun, the other the verb. Because Paul does not dwell upon

the Supper, as he does upon the bread and the cup, does not affect the case; for he refers to the original example of Christ himself who founded the Communion services, and gave us the model for all to follow. In this original Love Feast we may learn how our Lord established the Communion Services, the proper order of their observance—the same which Paul declares he delivered to the church at Corinth, and what our Lord appointed in his Kingdom should be observed. "I appoint unto you a kingdom, as my Father has appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22: 20, 30). Paul commands us to keep the feast, and also how we should keep it, in these words: "For even Christ our passover is sacrificed for us: therefore, let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. 5: 7, 8). This is the feast of charity of Jude —the *agape* of the Primitive Church.

The Communion: The Communion Service, because of its sacred character, and the time and manner of its institution as a memorial of the death of the Savior of the world, teaches us the necessity of a special preparation of mind and heart. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 11: 29). Unity of faith, unity of doctrine, unity of spirit, and purity of life are necessary for a true communion. Hence Paul says, "Let

a man examine himself, and so let him eat of that bread and drink of that cup."

Justin Martyr (A. D. 150), the earliest author after the apostles to describe the Communion, thus writes: "After the believer is baptized and so incorporated and made one with us, we lead him to the *congregation of the brethren* as we call them, and then with great fervency pour out our souls in common prayers for ourselves, for the person baptized, and for all others all the world over; that having embraced the truth, our conversation might be as becometh the Gospel, and that we may be found doers of the word, and so at length be saved with an everlasting salvation. Prayer being over, we salute each other with a kiss.[1] After this bread and a cup of wine and water are brought to the president, or bishop, which he takes and offers up praise—and the people respond amen—those we call deacons distribute to every one present to partake of the bread, and wine and water over which thanks have been given, and carry them to those not present. This is called eucharist of which none is permitted to partake except he belives that the things taught by us are true, and who has passed through the washing for remission of sin and New Birth, and so live as Christ commanded."[2]

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[1] "The symbol of peace and love could nowhere find a more appropriate home, in its highest and purest idea, than in the religion of peace and love. As a form of Christian greeting, indicating **the inner communion of spirit**, "a holy kiss" is four times enjoined by St. Paul at the close of his Epistles (Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26); and "a kiss of charity" (or of love) once by St. Peter (1 Pet. 5: 14)."—"Christian Antiquities," vol. I, p. 912.

[2] "Apology," pp. 82-85.

Paul, in 1 Cor. 11: 23-25, refers to the Communion thus: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner he also took the cup, *when he had supped,* saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Luke (22: 19, 20) records it thus: "And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup *after supper,* saying, This cup is the new testament in my blood, which is shed for you."

These extracts from St. Paul and St. Luke give us a clear, concise description of the first Communion in which every word is full of meaning. Here is a rich mine of truth which will well repay the searcher to obtain. See how Paul and Luke agree. Study into this well. In what do they differ? Do they differ as to facts? Here is something worth your while to consider. How marvelously and simply they describe the same facts, the same truth, yet in part by different words! Paul refers to the night in which the Lord was betrayed as the time, whereas Luke records the event itself. Paul states: "After the same manner he took the cup *when he had supped.*" Luke writes:

"Likewise also the cup *after supper.*" The one employs the noun, the other the verb; the one a phrase, "after supper," the other a clause, "when he had supped." Take time here. Every word is full of meaning. Get the very gist of "after" and "also"; get the core of "likewise," and then put them in their proper place: "Likewise also the cup after supper." Do you say that the "bread and the cup" is the Supper? Do thorough work here. Take time. Why does Luke say the "cup" was taken after supper? Why does he use the word "also"? Does he mean that the "bread" was taken after supper too? Then why does he employ the word "likewise" just at this place? Then study that phrase of Paul, "after the same manner also." Measure its value as Paul evidently did. If the Lord took the cup "when he had supped," does not the phrase, "after the same manner also," prove that our Lord took the bread "when he had supped"? Do not be too eager to pass this by. Paul refers to the original example of the Master. He gives historic truth.

There is nothing more dangerous to truth than to become radical on a simple term, or one idea. Some historians conceived the idea that the Eucharist was observed in connection with the *agape* as a part of it; then that the *agape* was used to veil the sacrament from unbelievers; next that the Eucharist formed not only a part but the essential part of the service, and the *agape*, or Supper, was dropped. There is no more important truth connected with this sacred service than the fact that the Lord's Supper and the Com-

munion form two distinct and separate institutions, each resting upon a base fundamentally its own—the one pointing to the Marriage Supper of the Lamb, the other a most impressive memorial and Communion service: "This do in remembrance of me."

ANOINTING THE SICK

"Is there any sick among you? Let him call the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him" (Jas. 5: 14).

Our Lord commanded his disciples to heal the sick (Matt. 10: 8), and they "anointed with oil many that were sick, and healed them" (Mark 6: 13). From these Scriptural facts we notice, (a) that anointing the sick with oil was appointed by the Lord; (b) that the disciples practiced it under his direction; (c) that it was through the Holy Spirit delivered to the churches; (d) that the Apostle James restricts the observance to the believers ("the sick among you"); (e) that the anointing is to be done by the request of the sick.

This service is an important one in its place, in view of the precious promises connected with it: 1. "The prayer of faith shall save the sick." 2. "The Lord shall raise him up." 3. "If he have committed sins, they shall be forgiven him." Let it be noticed that this rite is not imposed by the church upon the

members, but it is a privilege which God has given the sick. Neither is it performed for the forgiveness of sins. The promise is: "If he have committed sins, they shall be forgiven him." Sins are not the question in the service of anointing the sick. Sins may be present, or may not. If present, and the effect of sin or the disease be removed, why may it not please God to remove the cause? And if the sins of the sick be pardoned, it is the gift of free grace, through the merits of our Redeemer, upon conditions of obedience to his Holy Will. Besides, faith and prayer are connected with the rite of anointing; and it is to be done in the name of the Lord; and as it is the Lord's appointment, it is the Lord's work.

The Scripture authorizing this institution was addressed to the "sick among you," and we still have the sick among us, and we have as great a need of God's mercy and favor as in any age. It is the faith that we need to bring the blessing of God within our reach. The prayer of faith shall save the sick. The elders should pray in faith, unite in that prayer and in the full resignation to the will of God, then the anointing with oil, in the name of the Lord, will bring the promised blessing, with new consecration of life to the service of God, that "whether we live, therefore, or die, we are the Lord's."

It is a comfort for us to know that the Lord careth for us in our sickness. He comes to us in our greatest need. When earthly comforts fail, then know the Lord is nigh. "The Lord will strengthen him upon the bed of languishing; and will make all his bed

in his sickness" (Psa. 41 : 3). We believe in a present Savior, for he says, "Lo, I am with you always, even unto the end of the world." When our Lord gave this promise of his continued presence with his disciples, he commanded them to teach the nations "to observe all things, whatsoever I have commanded you"; and as the apostles, through the Holy Spirit, taught us the duty of anointing the sick, we should continue to teach the people of God not to neglect this important service. It is a part of the Gospel which is to be preached to all nations. In it we find the exercise for faith, prayer, and obedience; and over it all, the promise of God.

IN THE GREEN PASTURES AND BESIDE THE STILL WATERS

When the Good Shepherd leads his flock into green pastures and beside the still waters for repose, there is a serenity of soul corresponding with the quietness of the place. The still waters of our retreat meet a response in our own heart, and we feed on the green pastures of Divine love. Along that stream, the Good Shepherd leads the sheep of his pasture, whose hearts beat in response to his gracious words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

The peace the world gives is not constant. The soul that has not gone to Christ for repose, is like the troubled sea. There are many, who profess faith in Christ, whose hearts are troubled and whose minds are continually agitated by what they conceive to be

perversity in the persons and things around them. They are inclined to think that their friends even are working against them, if they take a different view of the subject they have at heart. A happy state of mind is a reflection of the soul within, while a perverse nature will put an unfavorable coloring on things that are really blessings in disguise.

People as a rule find what they are looking for. The view we get of others depends largely upon the glasses we wear. Fault-finders generally look for faults, and as a result they find them. Everybody has a better side, if we but look for it. Is it because we wish to magnify our own good qualities that we look for the faults of others? If we come to know ourselves aright, there is more selfishness about us than we are at first willing to admit.

Unhappy people are oversensitive. They imagine themselves the target of all the petty and unjust criticism in a community, and are quick to take offense, where a calm soul would be lulled to repose. It is a good rule not to insist on having the last word about a thing of difference. It is better still not to speak the first word on disagreeable or improper subjects. If we entertain trouble, it will be our guest. If we nurse trouble, it will be our master. If in a limited sense the world is what we make it, in a higher sense our life is what we make it. If we wish to be burdened with the evils and perplexities of life, we have only to travel the desert pathway where no verdure grows, nor still waters flow.

The flowers that bloom along the world's pathway

have thorns that pierce the feet. The breeze, which fans the troubled brow, bears on its wings the sand that pierces the eye. For every joy there is a bitter tear. For every hope there is a secret fear. The faults we see in others, others see in us. The path is alluring, but it is deceptive, and leads farther into trouble and disappointment. All, who travel the way that is broad and easy in its downward course, will reap the wages of sin which is death.

On the other hand, when we enter the way that leads to the green pastures, we leave the burden of life behind us. Can we conceive of a place more inviting than green pastures beside the still waters? Pasture that is green ever grows. Waters that are still bear no dangerous current. There is plenty in all its freshness. There is peace in all its fulness.

"I am the good shepherd." "My sheep hear my voice, and I know them, and they follow me" (John 10: 14, 27).

A traveler in the Holy Land, standing upon a hill overlooking a little valley, saw in the distance what seemed to be a cluster of objects moving toward him. After coming nearer, he discovered that it was a shepherd leading his flock. By and by they approached that part of the valley where he saw an enclosure with an entrance at one side, through which the shepherd led his flock into the fold within. After distributing a little choice food to the sheep within, and eating his own evening lunch, he wrapped his shepherd's cloak about him, and lay down for the night in the door of the sheepfold. Nothing could get within to harm the

sheep without passing over his body. This illustrated in a practical way the declaration of our Lord: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10: 9).

THE ATONEMENT

"Mercy and truth are met together; righteousness and peace have kissed each other" (Psa. 85: 10).

Gethsemane: "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words" (Matt. 26).

In this dark hour of deep distress, an angel from

heaven appeared to strengthen him; "and being in agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground" (Luke 22: 43). "While with strong crying and tears, he offered up prayers and supplications to him that was able to save him from death," his disciples lay in sleep, yet he tenderly excused them with that wonderful saying, "The spirit indeed is willing, but the flesh is weak." It was in Gethsemane that our Lord had to meet something far deadlier than death itself. It was the weight of the world's dark sin that lay so heavily upon him. "It was," says Farrar, "the tasting by a sinless life the bitter cup which sin had poisoned," and drinking it to its dregs. It speaks more than words can tell of the purity and holiness of God's eternal law, and how frightful a thing sin must be to render such an infinite sacrifice necessary. Perfect innocence and perfect love had to meet all that was detestable and cruel in human ingratitude and human rage. It was the climax of spotless innocence and divine perfection opposed to Satanic fury, Jewish envy, human corruption and malice. Here, as on Calvary, Jesus treads the wine press alone; even the three favorite disciples might not share the agony of that awful midnight hour. But the conflict ends, and Jesus is triumphant, and Gethsemane is won for God and humanity.

Calvary: "And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23: 33).

"Persecuted by the Jewish priests and rulers, be-

trayed by Judas, accused by false witnesses, condemned by the High Priest and Sanhedrin, rejected by the people, denied by Peter, but declared innocent by the Roman Governor, surrounded by a few faithful disciples and his weeping mother, revealing in those dark hours, by word and silence, the gentleness of a lamb, and the dignity of a God, praying for his enemies, giving the penitent thief a place in paradise, and with the exclamation, 'It is finished,' he died the shameful death of the cross, 'the just for the unjust,' a free self-sacrifice of infinite love to reconcile the world unto God. He conquered sin and death on their own ground, and thus redeemed and sanctified all who are willing to accept him as the Redeemer of the world and the Savior of all who love and obey him." (From Dr. Schaff's "History of the Christian Church.")

In commenting on the Gospel narrative of the crucifixion of Christ, Dr. Crafts says in part that Christ's death, considered as an act of men and as procured by men where innocency meets sin in awful climax, is the most awful tragedy of crime upon which the sun ever shone. That death, considered in relation to the purpose and appointment of God, and to the object for which Christ came into the world, and the result ensuing therefrom, makes it the most important event that ever occurred on earth, perhaps the most important that ever occurred in the universe. What the Jews intended is one thing, and what God intended is quite another and different thing. Malignant destruction was their purpose. A glorious salvation for a guilty race was God's purpose. Paul's statement to

the Corinthians gives us God's purpose: "For I delivered unto you first of all that which also I received, that Christ died for our sins according to the scriptures" (1 Cor. 15: 3).

And Who Were the Actors in This Awful Scene upon Calvary?

1. The soldiers and representatives of the Roman Empire, who executed the orders of their superiors whether right or wrong.

2. The chief priests and rulers of the Jews, who were envious of our Lord's popularity among the common people.

3. The multitude "that came together to that sight, beholding the things which were done" (Luke 23: 48).

4. The few friends and disciples of Jesus, who "stood afar off, beholding these things" (verse 49).

The Silence of Jesus: When Jesus was buffeted, mocked, spit upon, scourged, and crowned with thorns, he was silent. "When he was reviled, he reviled not again." One has said truly and aptly: "We may learn from him how great and noble it is to suffer and be still, and how much greater and grander it is to be silent than to answer back, or to strike back. There is a force in passiveness, an energy in silence, and a power in nonresistance, which puzzle men of common mind and ordinary heart—a mystery to those who mistake noise for music, and tumult for power." All the great forces of nature are silent forces. When Jesus said to the boisterous waves of the sea: "Peace,

be still," the waves were still. When in those times of great trial, he speaks to our oft-troubled hearts, in the serene calmness and infinite beauty of his own silence, "Peace, be still."

The Seven Sayings of Jesus on the Cross:

1. Father, forgive them, for they know not what they do.
2. Today shalt thou be with me in paradise.
3. Behold thy son! Behold thy mother!
4. My God, my God, why hast thou forsaken me?
5. I thirst.
6. It is finished.
7. Father, into thy hand I commend my spirit.

How the Crucifixion Affected Nature: It was nine in the morning when Jesus was crucified. At twelve o'clock that day the sun was darkened. This continued till three o'clock in the afternoon. "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst" (Luke 23: 44, 45). This is the hour that Jesus died on the cross—the hour the passover lamb was to be slain; and thus Christ became the true Paschal Lamb. "Jesus, when he had cried again, with a loud voice, yielded up the ghost. And behold the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent. And the graves were opened, and many bodies of the saints which slept arose, and came out of the

graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27: 50-53).

Its Effect upon the People: "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God" (Matt. 27: 54). "And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned" (Luke 23: 48).

On Sinai's top, where the Law was given, none could go except Moses. Upon the Mount of Transfiguration none ascended save the three favored disciples. But upon Mount Calvary all who wish may go. There the poorest, the weakest, and the most wretched of men may go, and find mercy and pardon. Here was opened a fountain for the cleansing of sin. Here Christ gained the victory over sin and death, and in the cross we see the truth and fulfillment of the blessed words of Jesus: "And I, if I be lifted up from the earth, will draw all men unto me."

Truly the atonement is a profound truth, it is the great theme of the Holy Scripture, and its application to the salvation of man has been more or less connected with the great religious movements in church history. "Justification by faith" was the watchword of the Reformation.

Justification: As generally defined justification means "the treating of sinful man as if he was just or righteous in the sight of God for the sake of the merits of Christ." "By faith our sins become of that

number which were imputed unto Christ, and in him condemned and punished upon the cross."

In the Scriptures justification stands related to man's redemption as follows:

1. "*By his knowledge* shall my righteous servant justify many" (Isa. 53: 11).

2. "Therefore being *justified by faith,* we have peace with God through our Lord Jesus Christ" (Rom. 5: 1).

3. "Being justified *freely by his grace* through the redemption that is in Christ Jesus" (Rom. 3: 24).

4. "Being now *justified by his blood* we shall be saved from wrath through him" (Rom. 5: 9).

5. "And such were some of you: but ye are washed, but ye are sanctified, but *ye are justified* in the name of the Lord Jesus and by the Spirit of our God" (1 Cor. 6: 11).

6. "A man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 5: 16).

7. "Was not Abraham, our father, *justified by works* when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works his faith was made perfect" (Jas. 2: 21, 22)?

8. "Christ died for our sins according to the Scriptures" (1 Cor. 15: 3), "and *was raised for our* justification" (Rom. 4: 25). "If Christ hath not been raised, your faith is vain; ye are yet in your sins" (1 Cor. 15: 17).

The truth is that God's perfect law of purity and holiness had been violated, and nothing less than the

infinite sacrifice of the Son of God could redeem man and vindicate him before the law of eternal justice. Hence, justification by faith, in the atoning merits of Christ, through grace and the Holy Spirit, man is brought through obedience to God's will, into communication with the blood of Jesus Christ which cleanseth from all sin.

But justification does not end with these general truths: it reaches down into the practical affairs of life. We can have no share in the high plane of God's mercy, if we do not exercise mercy in dealing with our fellow-men. Our Lord makes this clear in Matt. 18: 21-35:

A debtor owed his lord 10,000 talents with nothing to pay. So his lord commanded him to be sold and all that he had, and payment to be made. In his distress the debtor fell down before his lord, saying, "Have patience with me and I will pay thee all." Then the lord of that servant was moved with compassion and forgave him the debt. But the same servant went out and found one of his fellow-servants who owed him a hundred pence, with whom he had no patience nor mercy, but thrust him into prison till he should pay the debt. The one that receives priceless mercy and forgiveness is himself a pitiless creditor. Now what is the outcome of this parable? This wicked servant is recalled by his lord, who commanded him to be punished till he should pay all that was due him. He was unmerciful and unforgiving to his fellow-servant who owes him the paltry sum of a hundred pence and, as a result, he incurs the great displeasure of his

lord, who now commands him to be punished, and demands the full payment of all that was due him. "Blessed are the merciful for they shall obtain mercy." He who is unforgiving to others is himself unforgiven. He abides in guilt. He who forgives and is ready and willing to forgive and also to forget, he is Christlike; he is gracious; he is on the way to glory.

Sanctification: Sanctification is a growth in life and grace to a state of holiness, following justification, and changing the heart and life through the power of the Holy Spirit in obedience to the truth. Justification removes the guilt of sin, while sanctification removes the power of sin. The one delivers us from the avenging wrath of God; the other conforms us to his image.

In the Scriptures sanctification stands related to man's separation to the service of God to a life of holiness in body, soul, and spirit as follows:

1. Set apart: "The Lord hath set apart him that is godly for himself" (Psa. 4: 3). "Wherefore, come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 17, 18).

2. Jesus prays for the sanctification of his disciples: "Sanctify them through thy truth: thy word is truth" (John 17: 17). And Paul prays "the very God of peace to sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blame-

less unto the coming of our Lord Jesus Christ" (1 Thess. 5: 23).

3. Jesus sanctifies the Church unto purity and holiness: "Christ also loved the church and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word: that he might present it to himself, a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5: 25-27).

4. Sanctification through the Spirit and belief of the Gospel: "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2: 13).

Sanctification then is a growth in grace and a knowledge of the truth through the Spirit—the body itself becoming a fit temple for the indwelling of the Holy Spirit, and all the powers of the soul and spirit brought into a blessed union with the Spirit of life in the service of God through the Word of Truth.

Adoption: Through justification we become free (John 8: 36). Through sanctification we become holy. By adoption we become sons. Adoption is the work of Divine Grace, by which for the merits of Christ we become heirs of eternal glory and joint heirs with Christ. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures" (Jas. 1: 18).

The Spirit of Adoption: "As many as are led by the Spirit of God they are the sons of God. For ye

have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father" (Rom. 8: 14, 15).

The Adoption of Sons: "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father" (Gal. 4: 4-6).

"In bringing many sons unto glory, the captain of their salvation made perfect through suffering:" "For it became him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren" (Heb. 2: 10, 11).

What is the outcome of these great Bible truths? Mercy, Grace, and Glory. Mercy is a very sweet and precious word, but who knows what it cost? God is infinite in mercy, yet it cost the gift of his Son to bring mercy down to sinful man. The cost of mercy with God is infinitely great, but it is equally gracious; "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3: 16).

Over 700 years before the crucifixion of our Lord, Isaiah, with prophetic vision, described the suffering and death of Christ with the vividness and pathos of an eyewitness. Who can read the 53rd chapter of

Isaiah and doubt the truth of prophecy? Why do not all the world believe it? And why are not all men converted? Well may the prophet exclaim, "Who hath believed our report? And to whom is the arm of the Lord revealed?" Then with a beautiful diction that appeals to every heart, he continues:

"For he shall grow up before us as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he hath done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see

his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

THE RESURRECTION

The Resurrection of our Lord proved his Messiahship and his Divine authority. He died for our sins, and "was raised for our justification." It gave new life and power to the Church, and is a pledge of the resurrection of all the saints. The existence and growth of Christianity in the world is a proof of the resurrection of Christ, and of his exaltation to the right hand of the Majesty in heaven, from whence he will come again to "judge the world in righteousness."

Luke, the sacred historian, declares that "he showed himself alive after his passion by many infallible proofs" (Acts 1: 3). Paul testifies, "But now is Christ risen from the dead, and become the firstfruits of them that slept," and to the Athenians on Mars' Hill he declares that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; where-

of he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17: 31).

A certain writer, C. T. Brady, says that there are two great facts which prove the Divinity of Christ: One is the Incarnation, the other is the Resurrection; and the Resurrection of Christ proves his Incarnation.

Who were the witnesses? Matthew, Mark, and John were eyewitnesses. Luke, an educated and cultured man with a fine historic sense, wrote his account by collating many existing accounts, testing them by eyewitnesses and by his own judicial mind. Then we have the explicit testimony of Paul (1 Cor. 15). Every one of these men is worthy of credence. Paul's life and work make up a large part of the New Testament. We see in his writings the most powerful intellect, which has ever treated the sublimest subject. We can place no other philosopher nor theologian beside him. Then there is not a single reflection upon the moral character of any of these men.

Now what do these witnesses testify? First that Christ really died. The attack on the resurrection begins here. The testimony of his death is conclusive. One of the Roman soldiers, whose business it was to see that those whom they crucified did die, drove a spear through the side and into the heart of the Master. The chief priests were there on Calvary to see that he was really dead.

Then he was buried. His tomb was closed by a great stone, and sealed by a Roman seal. It was guarded by Roman soldiers. No human power could

have rolled that stone away, and have burst from that tomb. But that seal was broken, and the stone was rolled away. An angel descended from heaven. At his touch the stone rolled away, and he sat upon it. His countenance was like lightning, and his raiment white as snow. "And for fear of him, the keepers did shake and become as dead men." The crucified Lord burst the bars of death and rose triumphant from the tomb.

That the sepulcher was emptied of its Occupant is universally admitted. The first accounting for this by the priests was that the disciples had stolen the body away, while the soldiers slept. We could not for a moment credit this charge, when we consider the disciples' previous weakness. One had betrayed him, another had denied him, and the others had forsaken him and fled. They were absolutely crushed by the terrible end of him whom they had loved. To claim that these men took the risk of a like death by stealing the dead body of him, for whom they could do nothing when alive, is preposterous. How would the soldiers know that the disciples stole away the body of Jesus while they slept? Then the discipline of Rome was rigid in the extreme, and it would have meant death to the soldier, if found sleeping at his post.

On that first Lord's Day, Christ appeared to Mary Magdalene and other faithful women. Peter and John were at the tomb, and when John saw the empty sepulcher and the orderly manner in which the linen clothes were placed where the body of Jesus had lain,

he saw and believed. He then had a special interview with Peter. Next, Christ joins two of his disciples on the way to Emmaus. He was the same friendly, sympathetic Christ he was while with them in the flesh. He inquires into the nature of their conversation, and why they were sad. When they relate briefly the facts of his crucifixion, burial, and the report that he was seen alive, he reproves them for their want of faith in the Scriptures, saying, " Ought not Christ to have suffered these things and to enter in his glory? Then beginning with Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." At the end of the journey he enters their home and joins with them in their evening meal. As was his custom, he took the bread, blessed it, and gave to them. Their eyes were now opened, and they knew him. Then Jesus vanished out of their sight. The two disciples returned at once to Jerusalem where they " found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed and hath appeared to Simon." And as they were relating the incident of their journey to Emmaus, and how the Lord was made known to them in breaking of bread, Jesus stood in the midst of them all, saying, " Peace be unto you." Thus Jesus had spent the Resurrection Day—the first Lord's Day—in gathering his disciples together.

For forty days he was seen at different times and places, sometimes by individuals, and then by numbers of believers together. Paul writes that " he was seen of above five hundred brethren at once, of whom

the greater part remain unto this present, but some have fallen asleep." If this statement of Paul's were not true, would not the enemies of the Christian religion have used it to brand the testimony of the Apostles as a falsehood, which would have been easy to do had Paul made a false statement?

The Resurrection of Christ, as a part of the great plan of redemption, is a most striking vindication of the character and mission of the Savior of the world, and a defeat of the combined powers of darkness against the Prince of Light. It is a proof that a just God rules over the destinies of men, and though injustice and outrage may flourish for a season, truth is eternal, and will triumph in the end.

"But God hath chosen the weak things of the world to confound the things that are mighty." Here are a number of obscure followers of One who was crucified with every ignominy and contempt. They proclaim a Gospel, which attacks the religious system of the Jews and of the Roman Empire. Every hand and every government is against them. Their great theme is "Jesus and the resurrection." They proclaim the great message that Christ rose from the dead "according to the scriptures." They point to that as the final proof of their claim that Jesus was divine, and that his teaching ought therefore to be obeyed. They simply went tirelessly on, bearing witness to the fact of the resurrection, and they died unresistingly by thousands confident of the truth of their position. Rome and the world were against a handful of Christians, yet "the empire could no more stay the spread

of the Gospel than the boastful Canute could check the rising tide."

When the resurrection of Christ is admitted, his divinity must also be admitted; and that makes him the Arbiter of human conduct. It is not enough that we take the ethics of Christ, and enjoy the sweet influences of his religion. All that is manly, sacred, and reasonable appeals to us to confess him as the Son of God, and accept his teaching as the "Way, the Truth, and the Life"—the Way that leads from earth to Heaven, the Truth which we are to believe, and the Life which we are to live.

THE LORD'S DAY

The resurrection of Christ upon the first day of the week gives the Lord's Day a wonderful significance. On the first day as well as on the eighth day, according to Lev. 23: 35, 36, was to be "an holy convocation," and the offering on this day was to be a "statute of perpetual obligation." Also in Lev. 23: 15-17, "Unto the morrow after the sabbath," which is the first day of the week, they were to count seven Sabbaths complete, or fifty days (Pentecost), on which the "wave offering," "for the first fruits unto the Lord," was to be made. So Christ rose from the dead on the "first day of the week," and became the "first fruits of them that slept" (1 Cor. 15: 20). Then as Christ rose from the dead on the first day of the week, if we count seven Sabbaths complete, we reach the Day of Pentecost, which invariably falls on the fiftieth day "from the morrow after the Sabbath."

This was also on the first day of the week—the day the Holy Spirit came upon the Apostles at Jerusalem. The Day of Pentecost was on the fiftieth day after Christ rose from the dead. This was also the eighth day, for, counting seven Sabbaths, seven times seven, which is forty-nine, and adding one day, which is the eighth, to make the seven Sabbaths complete, we have fifty days, which is Pentecost, and Pentecost means the fiftieth day. Now if we consider that the descent of the Holy Spirit was when the Day of Pentecost was fully come (Acts 2: 1), and that Christ met with the disciples on the day he rose from the dead, and that "after eight days" (John 20: 26), which was the next first day of the week, Jesus met with his disciples again, thus we see that it is proven by the Lord himself, and by the outpouring of the Holy Spirit on Pentecost, that the day for the assembling of the Primitive Church was on the first day of the week. (See also 1 Cor. 19: 1.)

Paul's Great Argument: "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his work. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus [Joshua] had given them rest, then would he not afterward have

spoken of another day. There remaineth therefore a rest to the people of God" (Heb. 4: 4-9).

Here it may be seen that the seventh day was typical in a limited sense of the earthly Canaan, in which the Jews failed to find rest under Joshua after their labor in Egypt and their Wilderness Wanderings, "because of unbelief." After this the Lord "limited a certain day" (not the same day), "saying in David, To day if ye will hear his voice, harden not your hearts." Then the writer of Hebrews concludes: If Jesus (or Joshua) had given them rest, he would not afterward have spoken of another day. "There remaineth therefore a rest to the people of God." This rest that remains is the saints' everlasting rest, of which the first day and the eighth day are types. It is the eternal rest beyond the seven thousandth year—the rest that has no end.

It was upon the sixth day that the work of Creation was finished (Gen. 1: 31). It was upon the sixth day that the work of Redemption was finished (John 19: 30). Christ was crucified and buried on the sixth day. He fulfilled the seventh day by resting in the tomb all the seventh day, and gave us a new day by rising from the dead on the first day of the week. Thus, "He taketh away the first that he may establish the second" (Heb. 10: 9). Matthew states that he rose from the dead "in the end of the sabbath" (Matt. 28: 1). For Christ is our High Priest after the order of Melchisedec and not after the order of Aaron. "For the priesthood being changed, there is made of necessity a change also of the law" (Heb.

7: 12). Under the Law the man who was found gathering sticks on the Sabbath was stoned to death (Num. 15: 32). Now, we are not under the Law, but under Grace (Rom. 6: 14). The following is the celebrated passage of Ignatius: "To 'sabbatize' is the mark of the Jew; the Christian is to live not only in the observance of the Lord's day, but according to the spirit of that day."

Ignatius was one of the Apostolic Fathers and was Bishop of Antioch for forty years (67-107). In his Epistle to the Magnesians, he says: "Wherefore if they who were brought up in these ancient laws came nevertheless in the newness of hope, no longer observing Sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and *through* his death, whom yet some deny." [1] In the Epistle of Barnabas,[2] he speaks of the Sabbath as a type of the Millennium after the six thousand years typified in the six days of creation; the Lord's Day is a type of the eighth day, the beginning of another world beyond the Millennium. According to Athanasias,[3] the first creation had its end, and therefore its Sabbatical rest also had an end; the second or new creation has no end, so we keep the Lord's Day as a memorial of the beginning of the new creation—the saints' everlasting rest.[4] "That Constantine observed the Christian Sabbath long before his death is certain; for he attended pub-

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[1] Verse 3 of chapter 3.
[2] Verse 10 of chapter 13.
[3] Bishop of Alexandria (296-373).
[4] "Christian Antiquities," volume 1, page 1048.

lic worship, fasted, prayed, observed the Christian Sabbath, etc."[1] "From the earlier times, it had been the custom of the church to observe Sunday by special religious exercises, and by an increasing abstinence from the pursuits of secular life. This Constantine legally recognized in 321 A. D. by forbidding the courts of justice to hold their sessions on that day, except for the humane purpose of manumitting slaves."[2]

CONCLUDING SUMMARY

First: The first day of the week was the day on which the ceremonial wave offering took place among the Jews, the day on which there was to be a "holy convocation of the people, and no servile work to be done," and this offering on this day was to be a statute of perpetual obligation.

Second: The wave offering prefigured the resurrection of Christ, and the day of the offering prefigured the Christian Sabbath Day on which the Christians were to meet in holy convocation, do no servile work, and to observe this rule perpetually. Now let any man ponder Lev. 23: 15-21, and find any other two events, if he can, to meet that representation, but the resurrection of Christ, and the *first* day of the week.

Third: The day of Pentecost was on the fiftieth after the sixteenth day of the month Abib. This was the first day of the week. The descent of the Holy

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[1] See Mosheim's "Ecclesiastical History," volume 1, page 214.
[2] Fisher's "History of the Christian Church," page 118.

Ghost was "when the day of Pentecost was fully come" (Acts 2: 1). The resurrection of Christ was on the first day of the week (Mark 16: 1). And when the seventh day "sabbath was passed." The assembling of the primitive Apostolic Church for public worship was on the *first* day of the week (1 Cor. 16: 2). The resurrection of Christ on the *first* day of the week constituted that day, "The Lord's Day" (Rev. 1: 19), and met the prophecy of it in Psa. 118: 24 to complete fulfillment.

Fourth: The work of Creation was "finished on the *sixth day*" (Gen. 1: 31). The work of redemption was finished also on the *sixth day* (John 19: 30). Christ was crucified and buried on the *sixth day*. He lay *all the seventh day in the grave*. The seventh day Sabbath was buried with him and remains buried, for he rose from the dead on the first day of the week, and when the seventh day Sabbath was past. The first day of the week is then the Christian's Sabbath Day. The Seventh day Sabbath was intimately associated with the law which regulated the Jewish Priesthood. This Priesthood is abolished, and therefore this Sabbath day is abolished also (Heb. 7: 12).

The Christian Sabbath Day being the day that arose with Christ's resurrection and the bright Sunday on which the Holy Ghost descended, we therefore adopt the Psalmist's note of joy, and say with him, "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psa. 118: 24). (*Compiled.*)

SECTION FOUR

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22: 17.

THE KINGDOM OF HEAVEN

The people of God need his loving protection, and this he gives them in the simplest form and in the most beautiful way. To every one acquainted with the Spirit of Christ and the teaching of the Gospel, the following principles will be apparent:

1. The government of God's people, as defined in his Word, is for their protection and happiness.

2. All true government in God's Kingdom of Grace is by consent of the governed.

3. He who rules the least, yet with diligence, rules best.

4. He who rules well leads by example as well as precept.

5. The Gospel of Christ and the application of its principles, in the work and discipline of the Church, is the only source of authority in God's Kingdom.

The unity of Church government is seen in the typical nature of that of the Jews under the Mosaic law. That was a theocracy, because it was administered by the immediate direction of God. There was one law, one people, one system of worship, one altar, and one tabernacle or temple where the Jews were to meet and worship in solemn assembly. The unity of the Jews as a nation and the purity of their worship were to be maintained by a strict observance of God's law, and by keeping themselves separate from the idolatrous nations around them. The law being

a shadow of good things to come, we now have in the Gospel a perfect system of government, in which Christ is the living Head. The Church is his body animated by the Spirit, and each member has a vital connection to Christ, the living Head, through the "one body."

While Christ was on earth, the government of the Church was under his immediate direction; but, when he ascended to heaven, he "gave authority to his servants, and to every man his work" (Mark 13: 34). The Church then must carry on the work of the Lord according to his Word. This work is to be done by the members, every one having his duty to perform, and each one subject to the "one body," the Church, to which the governing power is given (Matt. 18: 17, 18).

The government of the Church is such that each member is concerned in it, and each one has a part in it. This gives each one his work, and enlists his sympathy and coöperation. It is a government for all and by all. With Christ to direct the Church, and with one Spirit to animate her, there is life, safety, and unity in the Church. The varied gifts and the different administrations of the ministry are by the same Spirit. The same vital relation that exists between the physical body and its members, in a higher sense exists between the Church and her members. The vital union between the Church and her members preserves the vital union with Christ for each one as for all. When a man unites with a local church, he unites with the Church in all places and in all ages.

Many mistake the purpose of Church government. All good government is for the protection and happiness of the governed. There is no restraint in the direction of right. It is in the direction of wrong that we need the restraining hand of government. God gives boundless liberty on the plane of truth and on the side of right. No one is hindered from doing all the good he can. No one is hindered from obeying all the Gospel, and in making every sacrifice for the cause of Christ. The checks are found in the way that leads from a holy life, and the man who feels the restraints of government is evidently not a lover of the Lord. The Church is fixed upon principles that are eternal, and her government based upon Gospel principles must be enduring. Worldly governments are only for time. This is for eternity. It is well that we acquaint ourselves with the Kingdom of Heaven, and that we put ourselves into such a harmonious working and living in it that there be no discord, and that we feel no restraint.

This Kingdom is most desirable, for Jesus is King. He was born King. He died to redeem us and to rule in the hearts of his people. His authority is universal. No one in heaven or in earth can envy his power and glory, for he bears in his hands, in his feet, and in his side the marks of Calvary.

THE MINISTRY

"As it was the design of our Savior to gather a Church from among all nations, and one which should continue through all ages, the nature of the case re-

quired him first to appoint extraordinary teachers, who should be his ambassadors to mankind, and everywhere collect societies of Christians; and then that he should cause to be placed in these societies ordinary teachers and interpreters of his will, who should repeat and enforce the doctrine taught by the extraordinary teachers, and keep the people steadfast in their faith and practice. For any religion will gradually be corrupted, and become extinct, unless there are persons continually at hand who shall explain and inculcate it." [1]

The Ministry, as it was originally appointed and commissioned by the Lord, was a wonderful blessing to the Church and the world. Christ himself appointed the twelve apostles and the seventy disciples. Paul, who was called to be the apostle to the Gentiles, directed Timothy to commit the work of the Ministry to " faithful men who shall be able to teach others also." Paul gives the order and work of the Ministry: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they

[1] Mosheim.

lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4: 11-15).

The Ministry was especially endowed with spiritual gifts of which Paul speaks: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12: 4-11).

Dr. Schaff under "Spiritual Gifts" says: 'The apostolic church was endowed from the day of Pentecost with all the needful spiritual gifts for the moral regeneration of the world. They formed, as it were, her bridal garment and her panoply against Jewish and Gentile opposition. They are called charisms or gifts of grace, as distinguished from, though not opposed to, natural endowments. They are special energies, and manifestations of the Holy Spirit in believers for the common good. . . .

"The spiritual gifts may be divided into three classes: First, intellectual gifts of knowledge, mainly

theoretical in their character, and concerned primarily with doctrine and theology; secondly, emotional gifts of feeling, appearing chiefly in divine worship, and for immediate edification; and thirdly, practical gifts of will and devoted to the one organization, government, and discipline of the church. They are not, however, abstractly separate, but work together harmoniously for the common purpose of edifying the body of Christ." [1]

It is not to be supposed that any one minister, whether he be an overseer of the church (1 Pet. 5: 2-4), or a teacher who expounds the Scripture for the instruction and edification of the people (Gal. 6: 6), or a prophet who speaks to the edification and comfort of the church (1 Cor. 14: 3), or an evangelist sent forth to promulgate the truth of the Gospel (2 Tim. 4: 5), will receive all of the "gifts of the Spirit." Neither is it to be conceived that these "gifts" are confined to the Ministry. It is God who distributes the gifts, and he has given to every man his work in one chain of harmonious action. It is the special duty of the Ministry to hold up the truth—to proclaim the Gospel to the world. As "the ground of the truth," the Church must maintain the practice of the truth. What avails the preaching of the truth without the practice of the truth by the Ministry? Every minister should be true to the place and true to the work God has given him. God has given each one a special duty, and the gift he receives adapts him to the performance of that work. He distributes the

[1] "History of the Christian Church," volume 1, page 436.

work and the workers. All are needed "for the work of the ministry for the edifying of the body of Christ" (Eph. 4: 12). Blessed is the one who faithfully uses the "gift" so graciously given him, and fills his place wisely and well, where God has appointed him. And happy is the church that has one or more of each grade of workers in the Ministry, which God has so graciously established in the Church "for the edifying of itself in love" (Eph. 4: 16; 1 Cor. 12: 28).

GOD'S BEAUTIFUL LAW OF LOVE

God is the Source of all truth, beauty, and goodness in nature and in grace. God loved us when we were sinners, and sent his Son to redeem us. This is his plan even now that we show our love to him by doing for those in sin what he did for us when we were yet in sin. This is made the evidence of our love to God, and is set forth with great force and beauty in our Lord's Sermon on the Mount.

1. We must love those who hate us.
2. We must do good to them that treat us ill.
3. We must give to them who unjustly treat us.
4. We must forgive as we hope to be forgiven.

These applications of God's beautiful law of love are above human nature. We naturally love what is lovely, but this requires us to love what is repulsive, that we bring out and up the priceless gem that lies beneath. All who are in the love of God stand on a higher plane. The world lies beneath in sin. "We love him because he first loved us." His love for us

brought him down among us; our love for him brings us up to him. The love of God in us would move us to do toward those who are in sin what he did for us when in sin—reach down with the message of truth and deeds of kindness, and rescue the fallen.

God's love to us was disinterested love. There was seemingly nothing in us that gave hope of better things; yet the stream of God's love followed us down the centuries, and burst forth in all its freshness in the person and character of his only begotten Son. Man is prompted by a selfish love. Pharaoh's daughter had compassion on the babe in the ark on the River Nile when she saw it was a goodly child and something might be made of it. Jonathan loved David because he was so brave and noble. But "God commended his love towards us in that while we were yet sinners, Christ died for us."

The woman that came to Christ as he sat at meat in the house of Simon, the leper, and brake the alabaster box of precious ointment, and poured it on his head, in a very appropriate way expressed her love and devotion to the Lord; and he touchingly commended the act and the motive which prompted it, saying, "She hath done what she could."

There are many incidents in real life that illustrate the influence of an unselfish ministry in bringing souls into sympathy with the movement, and it is the more potent because they yield unconsciously. The following is an example:

A little boy lay sick in the home of a common workman. The man worked at his trade as only a steady

workman can, from early in the morning till the close of day. Yet he took care, each evening, to carry some gift to the bedside of the suffering lad. This continued till it attracted the attention of his fellow-workmen. He did not, in so many words, say that he loved the sick boy so much. Still he went on with the little acts of kindness, and, by and by, he moved the whole shop into sympathy with him. They began to prepare little presents for the suffering lad, depositing them in the man's hat. Not one of them whispered a word—it was an unconscious good deed, growing out of the silent example of the patient workman. Their moral natures were also touched by this kindly ministry. The rough fibers of their nature became gentle. As the weeks drifted on, they became more and more kind, as they saw, by the expression of their fellow-workman's face, that the dark shadow was drawing nearer and nearer. And when, at last, the little coffin came out of the door of the lowly cottage, there stood the working men, in clean attire. Most of them had given half a day of time for the privilege of following across the village green, to its grave, that small burden of a dead child, which none of them, perhaps, had ever seen. Yet they loved him while living, and honored him when dead, because somebody else had loved him.

A simple, earthly affection like this can win others into sharing it. By little attentions and sacrifices for the good of others, we may win heart after heart, until quite a number will follow in the way that leads to a higher and purer life.

But a belief seems to pervade the people of nearly all classes that all which is pure, beautiful, and essential in religion may be received and enjoyed without obeying the precepts of the Gospel. This is contemplating Christianity at a distance. It is standing in the twilight of the Gospel, and enjoying the reflected light of the religion of Jesus without possessing its saving power. The religion of Christ changes the life, and shapes the character and destiny of man. Nothing in heaven or on earth can be offered as an equivalent, either as to its worth, its ever increasing blessedness and the endless nature of its glory. Christ came down from heaven to lift us up and to lead us on. God does not intend that we should live a life of pleasure in this world, but he has so marked out our path of duty and self-denial which will lead us on to perfection. If we meet with trials by the way, they are but little tests to try our faith, and to increase our strength. If the love of Christ for us brought him down to save us, our love for him will bring us up to him in life and service; and the love of God in us will move us to do for those who are in sin what he would have us to do—go down with the Word of Truth and deeds of kindness, and lift them up. Thus we grow more Christ-like by doing the work of Christ. We learn to love sinners because Christ loved them and died to redeem them. As a result those who are out of Christ unconsciously learn to love us and our work, and are thus led to love Christ and to do the will of our Heavenly Father. We give a loving service to the one whom we love.

LIFE AND RAIMENT

"Is not the life more than meat, and the body more than raiment" (Matt. 6: 25)?

Our Lord, in the above quotation from the Sermon on the Mount, appeals to our judgment as to the relative value of life and food, and of the body and raiment. There is but one answer: The life is more than meat, and the body is more than raiment.

The Bible does not oppose the use of food, but the gratification of a perverted taste it does oppose. It does not condemn the clothing of the body, but the adornment of the body it does condemn: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is incorruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3: 3, 4).

When a man in God's own way enters upon the Highway of Holiness, he has a pure mind in a pure body. God does not create a clean heart and renew a right spirit within man in vain. The unconverted man adorns the body because he lacks the higher life, which aspires to the "ornament of a meek and quiet spirit," "the hidden man of the heart." The beauty of the woman and the glory of the man consist not in external adornment. It has a higher sphere. It is enthroned in the heart, and is the endowment of the Creator as the reward of right living in obedience to the laws of nature and grace.

Since the life is preëminently more than meat, and the body more than raiment, why not give more attention to life than to eating and drinking? Why not bestow more care upon the health and purity of the body than to waste time and means in outward adornment? Why glut the body and starve the soul? Why decorate the body to please a giddy world, and let the soul plod on in "filthy rags," in the presence of God and the holy angels?

Now, right on the line between what the Bible says we may wear, and what we may not wear, is uniformity and the simple life in dress. When a man enters the service of God, he will put off what the Bible forbids, and will put on what it approves. A converted man will do this. Paul, in Rom. 12: 2, does not wish the children of God to return, or go back to the world-form of dress—he earnestly beseeches them by the mercies of God not to be "conformed to this world, but to be transformed by the renewing of the mind." He teaches a transformation, a change that springs from the life within us. Since Paul forbids the decoration of the body in conformity to the world, what does he want instead? He wants a transformation, a change that springs from the life within. When we turn to 1 Pet. 3: 3, 4, we discover the same truth. There is to be no outward adorning, no wearing of gold, no putting on of apparel. In 1 Pet. 1: 14, this apostle uses the same term Paul uses in Rom. 12: 2—"As obedient children, not fashioning yourselves [do not conform yourselves] according to the former lusts in your ignorance."

When Paul, in 1 Cor. 11: 4-6, lays down the principle that every man praying or prophesying having his head covered dishonoreth his head, and every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, he appeals to the good common sense of all, saying, "Judge in yourselves: is it comely that a woman pray unto God uncovered?"

Because man is the image and glory of God, he worships, prays, and prophesies with head uncovered in honor to Christ, his Head. On the other hand, the woman wears a covering, or head-veil, because she is the glory of the man, the head of the woman, and as a matter of high propriety, "because of the angels." Also as a matter of expediency: "If it be a shame for a woman to be shorn or shaven, let her be covered."

Why are the children of God given a rule, by which to live and by which to be clothed? Because they have entered upon a higher life, and need to be directed in this new sphere of growth and development. Man is a high order of being, and has within him the prophecy of an endless existence of perfect bliss. Man's natural desires and propensities must be brought under the control of a rule adapted to this new spiritual life. This transformation from a world-life to a Christ-life is consummated "by the renewing of the mind."

Raiment, then, is an index to character. An appropriate dress indicates forethought and preparation. The man who came to the marriage feast, and who

failed to provide himself with a "wedding garment," was dismissed as an unworthy guest (Matt. 22: 12). When "the marriage supper of the Lamb is come, his wife hath made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints" (Rev. 19: 7, 8).

PURITY

"A mirror is bright with the light's pure radiance, but becomes at once clouded with a mere breath. The lily grows in beauty and loveliness among the thorns till some rude hand touches it" (Golden Way).

"To be unchaste even in thought is a scourge, which brings punishment to the body, and unhappiness to the soul. Impurity saps a man's health, dwarfs his intellect, and destroys his aspirations for a higher life. Purity is the groundwork of bodily health, moral refinement, and a heart where the Spirit of God loves to dwell. Man is the noblest work of God. He may cultivate the virtue of self-control, and every man worthy of the name should erect a strict as well as a high standard of virtue and propriety in his attitude and behavior toward the weaker sex.

"The family as the basis of society will have to furnish the motive for man's purity. The importance to the family of the chastity of the woman has been admitted from the earliest time, and now it is time to teach the man the importance of his chastity to the family, the church, and society.

"If it be shown to the young man that it is as im-

portant to humanity that he should be chaste as it is for the woman to be pure, then he will refrain from illicit indulgence. When the young man has been taught the dignity of manhood, that purity is conducive to bodily development, while vice carries with it the most serious diseases in its train, not only of ruin to his own life, but also to the health of his future bride and to his descendants, he will not stoop to vice for the gratification of his desires. He will then treat every woman he meets, as he wishes his own sister, or future wife to be treated by others. We must teach the young man that for the future offspring's sake the monogamic marriage is the only one which the ideal man will resort to, that every union of bodies without the harmony of the soul is undesirable and unsatisfactory, and to form the healthy germ of society, marriage must be unitary and permanent" (B. S. Talmey, M. D.).

Young women in the home and in the school may be taught from the first the essentials of purity by the mother in the one, and by the matron in the other. Little talks with girls on certain physiological facts, relating to their own health, their manner of dress, and general deportment with the opposite sex, are of great importance. Every effort should be made to have them dress simply and to discard everything conspicuous in personal appearance—the outward adornment is a sign of inward weakness. This course was pursued with marked success by a lady doctor and teacher of physiology in a high school for girls in Los Angeles, Cal.

There is a great need to instruct young women, especially on the physiology and hygiene of sex, and of nature's laws that will enable them not only to maintain health and purity, but also to protect their young womanhood from wicked and designing men. True, such teaching is the natural duty of parents. But many parents do not, and some can not, and as a result many girls between the ages of fourteen and eighteen know nothing of the mysteries of their own sex, and the responsibilities of womanhood. During this period, as a matter of fact, there is developed an expression of the sexual emotion without the knowledge of its proper control. The sooner the sex hygiene is explained to girls of this age, the sooner they are able to bring their feelings under control of judgment and wisdom. At this point in their lives many girls go wrong, and many more would fall here were it not for the fear of sad results following. Better by far is the knowledge and self-control that puts them above the temptation of sexual emotion.

Too little warning is given about the danger of flirting—coquetry—a foolish, flippant, vulgar expression of emotion, with no other object in view than present gratification, which may lead to immorality. Flirting exhausts healthy sexual vitality, and unfits a girl for proper judgment of what a good man really should be. A knowledge of the laws of nature, moral courage, and self-respect will develop a higher control. A correct knowledge of the facts of life lifts the young above coarse and vulgar words, and gives them a clear vocabulary, by which they can talk open-

ly and frankly upon personal hygiene. Such a course will help them to get the most good out of young life, and fit them for the larger life. It will keep the spirit pure and in communion with God.

"To the pure all things are pure" (Titus 1: 15).

"Keep thyself pure" (1 Tim. 5: 22).

THE SPOILED PICTURE

"Hold that fast which thou hast, that no man take thy crown" (Rev. 3: 11).

In quiet and secluded place,
A painter drew on canvas white
A picture with such wondrous skill,
That each stroke seemed more true;
Till those who saw came near,
And with noble thoughts were filled,
To see him trace each stroke so true.
Then with easy steps and slow,
They stole away where laurel leaves
In thick profusion grew,
To make a wreath wherewith
To crown him ere the close of day.
Meanwhile, the artist's work went on,
And when near the close of day,
He made just one false touch
With that same skilful hand.
And they who came with wreath,
Entwined to crown him then,
Beheld the one false stroke,
The blot that marred the whole.
Then with sad hearts they turned away
And under foot they trod
The leaves enwreathed with care
That would have graced the victor's brow.

And such methinks is life:
A spotless character we may paint,
A beauteous life we may live,
And ere its close, by blot or stain,
Our brilliant life-work may be soiled.
Our sun may set behind a cloud.
Our friends, who followed us
With benediction on their lips,
And wreaths entwined in hand,
Shrink back with sadness at the sight
Of moral wreck so near the prize.

IMMORTALITY

Among the attributes of the soul, Paul, in 1 Cor. 13: 13, names Faith, Hope, and Charity. These are abiding, inherent, and are the source of character. The soul is subjectively related to each of them. It is the soul that believes, that hopes, that loves. Can these principles abide, and that from which they flow perish? Can the stream flow on and the fountain cease to exist? No, that which loves shall remain while love endures. "And now abideth faith, hope, and charity."

The highest authority states that the soul is the thinking, spiritual, and immortal being in man. The word soul, when traced etymologically to its source, comes from a root which means *to think*. The soul thinks and reasons. The word that a man speaks is not more real than the thought which prompted it. The problem is no more real than the reason which solved it. "Things which are seen are temporal; but things which are not seen are eternal" (2 Cor. 4:

18). The body is but the house of the thinking, loving, willing soul that dwells in it, and will some day move out of it to another world as real as this, but eternal.

The problem of man's redemption would have been a matter of easy solution, if death ended all. Let a pestilence sweep man from the earth, and the question is settled. But the redemption of man was the one great problem of the universe, one which the angels desired to look into, and one which God alone could solve. This stands as an unanswerable argument for the soul's immortality and of its incalculable worth. The spark of divinity in man, the being created in the image of God, was the object of such concern, such mercy, and such love that God sent his only begotten Son into the world to die that man might be redeemed.

Now let us measure the value of the human soul. Will we estimate it in the scope of its powers, in the endless nature of its existence, in its capacity for improvement, or in the infinite cost of its redemption? Truly, "the gift of God," "who only hath immortality," "is eternal life through Jesus Christ our Lord."

When the Sadducees, who say "There is no resurrection, neither angels, nor spirits," came to Jesus with the case of seven brothers that had the same wife in succession, according to the writing of Moses (Deut. 25: 5), they had what they conceived to be a knotty question: "In the resurrection whose wife shall she be of the seven?" They appeal to Scripture, and present a case which in their minds involved the ab-

surdity of a resurrection. Whether the case was real or not, the law of Moses never contemplated such an issue. Their ideas of marriage, of life, and of death were low, crude, and ridiculous. They failed to see the power of God in the resurrection, as it is evident in creation. With one stroke our Lord brushes this aside. He takes the ground from under them, and the refutation of the Sadducees is complete. He makes straight for the fundamental error of their position: "Ye do err, not knowing the scriptures, nor the power of God." He then sets in its clearest light the meaning of the resurrection: That "they, which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." "Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection" (Luke 20: 36). How intense the meaning of the Master's clear, pure statement! What is it that gets worthy? What is it to be worthy? To be the children of God. Then was given that wonderful statement which never before was uttered: "Neither can they die any more." How thrilling is this vital Truth! This is immortality.

THE MEMORY

That power of the mind, which enables us to recall so many scenes and incidents of the past, and retain so vividly the impression, thoughts, and associations of former years, is the source of the most pleasing emotions; and so identifies us with the past that time

and distance are almost forgotten. Many are the bright scenes and glowing thoughts along the rugged path of life. The memory takes note of them, and at times they are recalled, when like feelings and kindred thoughts are produced as at the first. We are thus, through the powers of the memory, more or less wedded to the past. The present moment conduces not to our enjoyment alone—all the bright and happy past increases our present pleasures.

Every period of life has its seasons of sunshine and happy moments; but perhaps no portion is so buoyant with hope and pleasing sensations as the years of our childhood. The youthful mind, fresh from the hand of its Maker, and free from the cares and anxieties of life, seems to possess more of a receptive and emotional nature than the mature life. It is then that the most lively interest is manifested in the objects of nature; all is expectation and delight; sunbeams are painted everywhere, and the wings of contemplation bear fragrance from every breeze, while even from out the moaning forest, where the wild winds play among the trees, is heard the echo of the distant strains of heaven. During this early period the most pleasing emotions are not infrequently awakened in that season of the year when nature is clothed in her wintry garb. The youthful mind, pent up by the dull routine of a cheerless winter, catches eagerly at every object which may throw out a ray of sunshine, and every such object kindles a glow that vibrates through all time to come. The recollection of it is pleasant. It is thus that we may account for the pleasing mem-

ories, clinging around the years of our childhood; it is in this manner that we may account for the stirring interest with which we then regarded objects and scenes which no longer attract our attention.

Then, to the virtuous mind and Christian temper, it is a most gratifying consideration that we are inclined to recall the most pleasing reminiscences of the past, while those of an unpleasant nature are likely to be forgotten. This renders the life of the Christian an ideal one; because he loves to dwell upon the things which afford his mind a continuous feast of choice things.

Another, and perhaps the highest consideration, which this subject brings with it, is the indestructibility of enjoyment. We are always happier for once being happy; thought soars higher from previous flights, and the spirits are always more buoyant and cheerful for having been cheerful before. If enjoyment is felt and experienced at the present time, it will be felt for many years hence by the recollection of it. The innocent pleasures of early life throw a sweetness and fragrance around the circle of after years, and in extreme old age are the last to be forgotten. The present moment never exhausts the enjoyment derived from an agreeable journey, pleasant company, and happy hours around the fireside and in the social circle. These are stored away in the memory, to be exhaled in their freshness and verdure for the calm enjoyment of mature years.

We now pause with the consideration of the momentous truth that the history of the past, as given in

the Bible from the beginning of Creation with all the knowledge it embraces, is held in the grasp of the memory; while to the farthest limit of revelation, with all the glorious promises in the future that are given to the children of God, even up to the pearly gates and within the New Jerusalem, this wondrous gift of God to the human mind embraces it all—only limited by our imperfect knowledge of things past and of things to come. Thus things past and things to come meet in the present by means of the memory, and this enables the mind to contemplate all that is past and all that is to come. Who will measure the extent of its power, the scope of its activities, and the responsibility of man so wonderfully endowed? The hand of God begins in Paradise on earth, and sweeps in a circle of salvation through history and prophecy, till the redeemed meet in Paradise in Heaven. And when "God shall wipe away all tears, and there shall be no more death, neither sorrow nor crying, nor any more pain," then too will the sorrow and trouble of this life be forgotten; "for the former things are passed away," and shall not be remembered, nor come into mind (Isa. 65: 17; Rev. 21: 4).

THE SERMON

A sermon is an oral discourse to the common people upon religious truth as contained in the Holy Scriptures, and elaborately treated with a view to persuasion.

Elements of a sermon:

1. Unity of purpose: We must have something in view. Where will we take our audience?

2. Order of arrangement: Without order we can not get into our subject, and without it we can not get out of it.

3. Progress to an appropriate close: We must go to the place of destination, not run in a circle, or in a number of circles, which lead to confusion.

A sermon must be:

1. Explanatory, as in treating Psalm 1.
2. Illustrative, as in the life of Saul.
3. Argumentative, as in doctrinal subjects.
4. Persuasive, as in John 14; 1 John 3: 1-3.

An explanatory sermon engages the intellect, and is generally entertaining.

An illustrative sermon awakens the imagination, and may be made useful in treating certain phases of a subject, if not used to excess.

A sermon that engages the reason is an argumentative discourse, and while, from the very nature of things, it is defensive and aggressive, it should not be offensive. In engaging the reasoning power of an audience by unfolding the doctrine of the church from the Holy Scriptures, here rests the power of the Ministry.

A persuasive sermon appeals to the heart. It is sympathetic, emotional, and touches a chord in human nature, to which "all the world is kin." It is one of the gifts that may be improved, but not acquired. It may burst forth as a fountain, when it is

touched by intense feeling. Juda's appeal to Joseph is one of the most earnest, touching, and persuasive to be found in the Bible, and so far as we know it was his first as well as his last attempt.

Each of the foregoing characteristics of a sermon may be employed in the treatment of a single theme.

The preparation of the sermon:

1. Select a theme inspired by a pressing need, and let it be drawn from the Scriptures.

2. "Preach the Word." It will answer every question, satisfy every hungry soul. Have something to say, and then deliver it like Cushi in such a way that the "king was greatly moved."

3. We should not undertake too much. Our peroration should not leave us where our exordium found us. Say a few things convincingly. Get to the point.

4. Be simple. Profundity is mud. Any man can talk—it takes a clear thinker to be simple.

5. Do not drown your subject with too many words. Avoid useless, roundabout expressions, and "vain repetitions."

6. Illustrate your subject from the Bible, from nature, from life, from experience. Avoid all sensational stories. Lift the fog by letting the sunshine in.

7. Do not analyze too close. Present the truth whole like a cluster of grapes. By way of suggestion, lead the audience to discover much truth for themselves.

THE THEME: OUTLINES

Inspiration of the Bible: Text: 2 Tim. 3: 16.

1. Internal evidence:

(a) Its intrinsic excellence, and the exalted purity of its teaching.

2. External evidence:

(a) Miracles. (b) Prophecy and its fulfillment. (c) The purity and preservation of the Scriptures.

3. The evidence of experience:

(a) What the Bible has done for man.

(b) Compare the nations, which have the Bible in the home and in the school, with the nations that know not the Bible.

4. The Bible is structural:

(a) History: Genesis covers nearly 2,500 years of history and biography from the beginning to Moses. Methuselah lived with Adam 243 years, and with Noah 600 years. Noah lived within two years of Abraham.

(b) Doctrine, based on history:

(c) Prophecy, Type, and Shadow, all growing out of the doctrine of the Bible, and all moving in a straight line to Christ the Savior of the world.

THE TEACHER BEFORE HIS CLASS

Win the attention of the worst pupils to begin with. Study their home life, their likes and dislikes. Draw them out on something that will interest them, and weave into it the lesson in hand. Avoid side issues. Go straight. Do not talk too much. Put the

question in such a way that it will lead them to discover the truth for themselves. Call upon the attentive ones—then the class.

For a change, let each read a verse and explain it—then submit it to the class. When you ask a question on the lesson, do not proceed to answer it yourself before the pupils or the class proceeds halfway with an answer. Throw on the light of suggestion and illustration, and let the class enter the field of discovery for themselves. Do not grind out the facts of the lesson too fine. Give the main points of the lesson like a basket of round, blushing apples, and see how each one enjoys the fruit.

JACOB AND ESAU

Text: Rom. 9: 12, 13.

1. Each named after his character: Jacob means supplanter, layer of snares.

2. With this deceitful nature to begin with, why did God love Jacob and hate Esau? Jacob possessed latent qualities, which could be developed into a grand and noble character. Some men are mean and contemptible before and even after conversion, but let us wait till they pass through the school of discipline.

3. How did God transform Jacob?

(a) God brought him in contact with one who was his match in these vices. That man was Laban (Gen. 31: 36-42).

(b) Jacob had to meet his old sin—had to meet his brother Esau.

(c) Jacob had to meet the Angel of God alone. His prevailing prayer—his name is changed. He confessed his name to be "Jacob," supplanter. He is forgiven, and his name becomes Israel.

(d) God shows Jacob his sin in deceiving his father, when his own children deceived him in the same way, as to the coat and fate of Joseph.

4. Now turn to Genesis 49. Jacob has passed through the discipline of life. He is a great and good man, as a Patriarch and Prophet blessing his posterity.

MOSES ON MOUNT PISGAH

Text: Deut. 34: 1-5.

At the close of the Wilderness Wanderings, at the age of one hundred and twenty, Moses ascended Mount Nebo to the top of Pisgah. "Moses went up":

1. To see the Promised Land.

2. To die. We are all climbing a mountain, and that is the mountain of life. When we reach the top and look back, we wish we might live life over again, and that we might avoid the many mistakes we made. But God rules that it is best not. Why?

(1) There are dangers to be met that we have escaped in our lives so far.

(2) There are failures to be met that we have been able to avoid.

(3) Were we to try life over again—even in part—it would be among untried company, or associates.

3. On Pisgah's top, God meets Moses and shows

him the Promised Land. What lies beyond the top?

(1) The unknown grave of Moses' body.

(2) The Mount of Transfiguration for Moses himself.

4. Think not so much of making a living, as making a life. Life is a "Transfiguration."

FIRST THE NATURAL, THEN THE SPIRITUAL

Text: 1 Cor. 15: 46.

1. The first Adam was of the earth—natural, the second is the Lord from heaven—spiritual.

2. The Paschal lamb, a type of Christ, was natural; Christ, the true Paschal Lamb, was spiritual.

3. Doctrinal teaching leads to a higher plane: Born of the water, natural; born of the Spirit, spiritual. The Lord's Supper is natural, but has a spiritual signification (Rev. 19: 9). The Bread and Cup of Communion are natural elements, but spiritual and life-giving.

4. The Manna in the Wilderness was natural—it sustained natural life. Christ is the True Bread from heaven. He gives and sustains spiritual life. We feed on his Word, Spiritual Food.

5. The Church Militant is on earth, and is visible, natural. The Church Triumphant is in heaven, and is spiritual, eternal.

6. In this life, the soul of the believer is in a natural body; in the future state, we have "a spiritual body, not made with hands, eternal in the heavens" (2 Cor. 5: 1).

"WE KNOW IN PART, AND WE PROPHESY IN PART"

Text: 1 Cor. 13: 9.

1. Truth comes to us in spheres. We see the side toward us. If we wish to know the whole truth, we must see the other side.

2. Self is the side next to us. Others is the side from us. We save ourselves by helping to save others.

(a) By our example.

(b) By doing others good.

3. Life is a ladder—we mount up round by round. We must begin at the beginning, and we must take one step at a time.

4. If we would understand the Bible, if we wish to know the Gospel, we must follow Christ, "if any man do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 17).

5. Study present duty. It is within the reach of all to know, and to "be established in the present truth" (2 Pet. 1: 12).

6. Leave deep questions to God. A lifetime study of Final Restoration, Foreordination, Predestination, and the like will not save a soul.

THE WAY INTO THE HOLIEST OF ALL

Text: Heb. 9: 8.

1. This Way is the Gospel Plan of Salvation. The "Tabernacle in the Wilderness," or "Earthly Sanctuary," had three departments: (1) The "Outer

Court." (2) The "Holy Place." (3) The "Most Holy."

2. The Gospel shows us three conditions of life: (1) A state of nature. (2) A state of grace. (3) A state of glory. The first is a life of sin, the second is a life in Christ, and the third is a life in glory.

3. We pass through the Outer Court by the Altar and the Laver into the Holy Place. The Altar is a figure of the sacrifice, which Christ made when he shed his blood for the sins of many, and the Laver is a figure of Baptism, the door into the Church or Holy Place, and, by the new and living way, into the Holiest. See Heb. 10: 19-22, as a reference. In the Holy Place, we live separate from the world, and through it we pass into the "Holiest of All."

PEACE

Text: "Glory to God in the highest, on earth peace, good will towards men" (Luke 2: 14).

1. Christ is the Prince of Peace (Isa. 9: 6).

2. His Kingdom is not of this world (John 18: 36).

3. His servants do not fight (John 18: 36).

4. "The weapons of our warfare are not carnal."

5. We are to love our enemies (Matt. 5: 43).

6. We are to overcome evil with good (Rom. 12).

7. Christ teaches peace by giving the remedy for war: "Love your enemies."

8. God is not the Author of war, but sin is. The kingdoms of this world are established and maintained by force, the Kingdom of Christ by love. The true

character of God is revealed in the Gospel: "God is love."

9. The Christian's means of defense are: Overcome our enemies by doing them good.

(a) By enlightening their minds.

(b) By sanctifying their hearts.

(c) By Christianizing their tempers.

(d) By teaching them deeds of benevolence.

(e) By uniting ourselves with them in deeds of sympathy, love, and gratitude in the spirit of forgiveness and gentleness—so making friends of our enemies.

A GOOD MEMORY: IMPORTANT TO MINISTERS AND TEACHERS. HOW TO IMPROVE IT

1. Trust your memory and it will serve you.

2. Do not commit the words to memory, but the thought, and give that in your own words. This will improve memory as well as language.

3. Prepare an outline of your sermon or lesson. But do not take it to your desk, nor before your class. Trust to your memory.

4. Teaching is not telling. It is causing one to know. The mind is not passive like wax that it may be impressed—not an empty vessel that may be filled. It is a living power, and the memory grasps the knowledge obtained, and holds it.

5. Do not put a question so as to lead up to an answer, "Yes" or "No." But put it so as to require a complete statement as an answer.

6. Teaching what children do not understand. No one knows all about anything. We first look at a thing as a child does, then as a youth, then as a man, then as a philosopher. Learning is a ladder. We gain knowledge as we ascend it.

7. Memory is a dear nurse to us in weary moments. She takes us back to the years of long ago, rocks us in the cradle of youth, and dandles us again on the knees of parental indulgence.

PEDAGOGY

Text: "He that teacheth, on teaching" (Rom. 12: 7).

1. True teaching finds the pupil, and gets the knowledge of the pupil's inner life. The first process of the child is a physical process, then a mental. First the body, then through the senses, the mind. A child six years old knows a great many things, which he learned by doing.

2. A teacher and pupils make the school. Pupils are not ignorant, because they are children—they are restless activities. While the teacher is studying his pupils, they are studying him with a critical eye. Set a good example.

3. A teacher should study literature on teaching. Bring no reproach on our ancestors in education. If we had five hundred years' experience in various schools and in different localities, how valuable that experience would be to others!

4. We judge a school by the kind of pupils it produces. What are the products of your school?

5. Set your mark high, but do not be discouraged if you fail to reach it. Our high ideals are our fixed stars, and we never reach them. The ideals near us are the candles—these we reach.

6. Study nature work: Take the dandelion. Where does it live? What are its neighbors? It lives in the meadow. It grows in the field with the clover and the daisy. When does it come to see us? In early spring.

ADDRESS ON EATING AND DRINKING

Text: 1 Cor. 10: 31.

1. Do not eat till hungry. True hunger is known by "watering of the mouth," not by that "all-gone" feeling in the stomach.

2. Stop eating as soon as the appetite slacks up a little.

3. Chew your food for all it is worth. Reduce it to a paste, so that it will pass to the stomach almost unconsciously.

4. Two meals a day, well masticated, are sufficient. When very busy take one meal a day, and then after your busy work is done. This is a good rule for all but the laboring man.

5. Drink pure water, when thirsty, and between meals, and on rising in the morning. Avoid ice-cold drinks, and all intoxicating and stimulating beverages. Sip milk and all liquid foods. Taste such food for all that it is worth—mix thoroughly with the saliva.

6. Use more oils: Olive oil, nuts, pure butter. Also use all healthy foods, such as fruits and vegetables.

7. The example of Jesus during the meal: See Luke 14: 1-24.

8. Its fruition in glory: Eating the fruit of the Tree of Life, and drinking the Water of Life. See Rev. 22.

"A LITTLE CHILD SHALL LEAD THEM"

Text: Isa. 11: 6

1. Children give us a clean start: They stand pure on all the great moral issues on the day. They are against alcohol, tobacco, opium, war, etc.

2. Christ became a Child that he might reach children first. In teaching his disciples, he set a child in the midst of them; and, when mothers brought little children unto him he took them in his arms and blessed them.

3. Children lead in the most important movements: Without children there would be no homes, no schools, no Sunday-schools, no Juvenile Literature.

4. The children of today will be the boys and girls of tomorrow. What a lad can do: A lad saved Paul. A lad stood before Eli. A lad with five barley loaves and two small fishes with God's blessing fed five thousand men.

5. A little maid by speaking a word for God and his prophet was the means of a great miracle (2 Kings 5: 2, 3).

6. Children are before us in the Kingdom (Matt. 18: 2-4).

7. Through conversion, we become children (of God) and "enter into the kingdom of heaven."

THE PRIMITIVE CHURCH

Justin Martyr's Apology: The Apologies of the Fathers of the Primitive Church were written in defense of the truth of the Christian religion, and in that sense they were doctrinal, and were the means of the propagation of Christianity. When the Church entered upon her mission of saving souls, she was opposed by Jewish intolerance on the one hand, and by pagan idolatry and the whole system of Grecian philosophy, on the other. These opposing forces were more or less under the protection of the State and the result was a series of bloody persecutions, instigated by pagan superstition and idolatry, which took alarm at the progress of Christianity.

This long-continued persecution induced Justin Martyr to write his First Apology for the Christians, addressed to the Emperor Antonius Pius. His purpose was to soften the temper of the opposers of Christianity, and to confirm the believer in the truth of the Christian religion.

The Apology is divided into ninety sections and opens with an appeal to justice and reason: "That truth is the thing to be had in the highest honor and to hold the first place in our affections." In the cause of justice he urges that a Christian be not condemned because he is a Christian, but that the charge against him be examined into, then punish the guilty and let the innocent go free. He then makes the following statement: "It shall be my business to lay before the public a faithful memorial of our life and doctrine, that we may not thank ourselves for our suffering,

which, for want of due information, you may inflict upon us; but, then, remember it is your parts and duties . . . to see that when you have heard the cause you are found to judge righteous judgment; for, believe me, you will be without excuse before God for the time to come, if, after you understand the Christian cause, you refuse a Christian justice."

He then refutes the charge of atheism with the proof that Christians worship the one true God, the Father, Son and Holy Spirit. The Kingdom of Christ, which Christians expect, and which the heathen ridicule, is not an earthly kingdom. If it were, Justin asks, "How could we so cheerfully meet death?"

In section eight Justin makes the following noble statement: "It is in our power, at any time, to escape your torment by denying the faith when you question us about it. But we scorn to purchase life at the expense of a lie, for our souls are winged with a desire of a life of eternal duration and purity."

Concerning "Swearing not at all" Justin quotes Matt. 5: 37 as the rule for all Christians, and that those who are found not to make his precepts the rule of their lives are to be looked upon as no Christians, let them say never such fine things of his law, for it is not the sayers but the doers that shall be justified.

Justin then quotes freely from the Sermon on the Mount and concludes this section (22) with the words: "But Christians in word only, who talk these

precepts but live them not, such, we beg, may smart for their hypocrisy."

But time and space would fail me to enumerate all that Justin gives in defense of the truth. His arraignment of the claims of the philosophers of Greece, the ridiculous character of their gods, the inferior claims of their poets and philosophers as to antiquity and originality, when compared with Moses and the Hebrew prophets, is remarkable indeed. He does not close till he describes the nature and act of Christian baptism, and the Eucharist of communion service (which are often referred to by writers). Then, near the close (section 89), Justin says: "Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world, and in which Jesus Christ, our Savior, rose again from the dead; for the day before Saturday he was crucified, and the day after, which is Sunday, he appeared to his apostles and disciples, and taught them what I have now proposed to your consideration."

Justin Martyr was born at Flavia Neapolis, in Samaria, of Gentile parents, and had successive masters in philosophy—Stoic, Peripatetic, Pythagorean, and Platonic. When about twenty-three years old, A. D. 137, he was converted to Christianity. He was directed by an aged Christian to go to the Bible as the source of true philosophy. He found it to be as he himself states, the only sound and useful philosophy. After this he spent most of his time at Rome and devoted all his talents to the furtherance of the

Gospel. About A. D. 166 he suffered martyrdom, a pagan philosopher, Cresceus, being his accuser and on the simple charge of his being a Christian.

Dr. Schaff thus writes: "The Apologies of Justin, and the Apologeticus of Tertullian, rich with indestructible truth and glowing piety, are read with pleasure and edification to this day."

Yet Justin had his limitations. He wrote along lines assailed by the enemies of the Christian faith, especially addressed to the Emperor, the Senate, and all the people of Rome, and he employed such Scriptural doctrine as, in his opinion, would best impress the minds of those to whom he wrote. We need not look to Justin for a complete system of doctrinal statements, but what he gives is valuable because of its close proximity to the Apostolic age.

Origen: After Justin Martyr the other most distinguished Apologists were Origen, Tertullian and Augustine. As we wish to notice Gnosticism—that "subtle and dangerous form of error" in its early and fateful effects upon Christianity—we will take Origen, who was born A. D. 185, and died in 254, the "illustrious scholar and thinker," "the pioneer in systematic theology that led the way into many grave and speculative errors—a compromise with Platonic philosophy and Gnosticism."

Origen was a Greek, born in Alexandria and, like Justin, was both learned and philosophical in matter and style, and labored to prove the truth of Christianity by showing its adaptation to the intellectual wants of mankind, while, at the same time, he was only too

willing to concede to the Greek philosophy a certain affinity to the Christian religion. This was especially true of Origen. Born and educated in Alexandria, the home of Gnosticism, with such instructors as Clemens, who was excessively attached to metaphysical theology, and Ammonius Saccas, who undertook to bring all systems of philosophy and religion into harmony—with such teachers in such a school in which he, in 203, became the chief in the catechetical department, it is not at all surprising that Origen made concessions to the new philosophy, and though he won many eminent men of the Gnostic and Platonic schools to Christianity, yet according to Mosheim, "this new species of philosophy, imprudently adopted by Origen and other Christians, did immense harm to Christianity, for it led the teachers of it to involve in philosophic obscurity many parts of our religion, which were, in themselves, plain and easy to be understood, and to add to the precepts of the Savior not a few things of which not a word can be found in the Holy Scriptures."

Bishop Kaye, in his "Introduction to the Life and Writings of Justin Martyr," has this to say: "Among the Fathers one party appeals to Justin as expressing the sentiments of the primitive Christians on some of the fundamental articles of our faith, while another regards him as having exerted a most fatal influence over the interests of religion by introducing into the church a confused medley of Christianity and Platonism, to the exclusion of the pure and simple truths of the Gospel."

The chief fault with Justin seems to have been that "he dipped into nearly every sect in philosophy," which largely influenced his life and writings. According to Mosheim, "This [new] philosophy was adopted by such of the learned at Alexandria as wished to be accounted Christians, and yet to retain *the name, the garb, and the rank* of philosophers. The *title* and *dignity* of philosopher so much delighted those good men that, *when made presbyters, they could not abandon* the philosopher's *cloak* and *dress.*"

Mosheim continues: "The cultivation of philosophy by Christian teachers greatly displeased those who were attached to the ancient, simple faith, as taught by Christ and his apostles; for they feared, what afterwards actually happened, that the purity and excellence of divine truth would suffer by it. Hence the Christians were divided into two parties, the friends of philosophy and human learning, and the opposers of them. The issue of the long contest between them was that the advocates of philosophy prevailed."

The principal errors ascribed to Origen are (1) "The preëxistence of human souls, and their incarceration in material bodies for offenses committed in a former state of being." (2) "The preëxistence of Christ's human soul, and its union with the divine nature anterior to the incarnation of Christ." (3) "The transformation of our material bodies into ethereal ones at the resurrection." (4) "The final recovery of all men and even devils through the mediation of Christ" (Mosheim).

When Origen gave these utterances to the world, he evidently dipped his pen into the fountain of Gnosticism, of which the best commentary is given by Paul as a warning to Timothy: "Avoid profane and vain babblings and oppositions of science [gnosis] falsely so called." One of the main points of the Gnostic system was the denial of the incarnation of Christ. They could not believe that a Divine Nature could unite with a material body. Here is the beginning of Antichrist according to 2 John 7, "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

The result: The blending of pagan philosophy, Gnosticism, and Christianity, according to Mosheim, caused that "the noble simplicity and the majestic dignity of the Christian religion were lost, or, at least, impaired, when these philosophers presumed to associate their dogmas with it, and to bring faith and piety under the dominion of human reason." Thus paganism made its mark on Christianity, and the Church felt obliged to make concessions to the pagans to mitigate their opposition, and facilitate their conversion. This marks the rise of Antichrist—a persecuting power under the name of Christianity. The spirit of meekness, love and forbearance was lost to the dominant party in the Church, and those who held the true faith and the simplicity of the Gospel had to retire into comparative obscurity, persecuted, misrepresented by the dominant class.

The Church in the Wilderness: The Church was

one of protest long before Protestantism took definite form in 1529, at Speyer, Germany. Tertullian (160-220) protested against the doctrine that faith alone is sufficient for salvation, showing the necessity of baptism. He also protested earnestly against the violation of 1 Cor. 11: 5-6, saying that Christian men prayed with bare head, and that not only matrons, but maidens as well, should cover their heads effectually. He exposed the folly of women imitating the "Apocalyptic Woman" (Rev. 17: 4), and of men, in their foolish attempts to please the other sex, by artistic clipping of the beard, and the use of feminine aids to beauty. Chrysostom's life and sermons (344-407) were a standing protest against the vices and follies of the time, while Ambrose, bishop of Milan (340-397), protested against the Church of Rome in failing to practice feet-washing, and declared it to be as necessary as baptism, because it was instituted by Christ himself (John, 13th chapter).

From 448 A. D.—the time when Leo the Great was declared the supreme head of the Western Church, to the period of the Reformation (1294 to 1708)—we have the era known as the Dark Ages. This was a period of contrasts. The prince and the bishop ruled in courtly splendor, while the common people wore the coarse frock, and lived in the lowly dwelling. In sight of the castles, where barons and Knights Templars waged fierce wars, the despised pilgrim passed in comparative safety, and in the same country, where violence was the chief delight, were men true to the Prince of Peace, who forbade the use of force alto-

gether. It was in a sense the age in which doubt in the reality of Divine things was looked upon as Satanic. Even the lordly bishop, and the Pope himself, affected great reverence for the humble ways of Christ. And while it may be said that the Catholic Church even, when it exercised the power of church and state, cast its influence on the side of peace, yet against heretics and infidels it was considered a merit to wage war. Such was the spirit and such was the teaching which culminated in the Crusades for the rescue of the Holy Land from the power of infidel (A. D. 1095-1270), and the relentless persecution and war of extermination against the Albigenses in southern France (A. D. 1209-1229). (From "Fisher's History of the Christian Church.")

During that long period of persecution, woe to the man, woe to the people that rose in protest against the Pope of Rome! "Here is the patience of the saints. Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14: 12).

But who are those that came out of this great tribulation? When we see the same people holding the same doctrine, and united on the same principles of the Gospel, coming out of these centuries that we see in the Primitive Church, we may know that they are the same people, and that there is a connecting line of life and doctrine all the way through.

At the darkest hour of this period (1070 A. D.), Theophylact of Achrida, in Bulgaria, a learned Greek exegete and commentator, gave the view of the old Greek interpreters on the "one baptism" of the

Scriptures. "For one baptism is spoken of as also one faith, because of the doctrine respecting the initiation, being one in all the Church which has been taught to baptize with invocation of the Trinity, and to symbolize the Lord's death and resurrection by the threefold sinking down and coming up." "For symbols of a burial and resurrection are celebrated in this water (John 3: 4, 5), the thrice sinking down symbolizes the three days' burial, then the man comes up as did the Lord, bearing more and bright and shining the garments of immortality, and having sunk the corruption in the water." "For our baptism images the death of Christ (Rom. 6), as therefore that was one, so also this is one" ("Baptizein," page 110).

Then, near the close of the period of the Reformation (1713), Alexander Mack, of Schwarzenau, Germany, in answer to a number of "Ground-searching Questions," in great simplicity and meekness, wrote an "Apology for the Restoration of Primitive Christianity." Because of its historical value, we quote the first question with its answer as follows:

"*Query* 1.—Whether they were not of the opinion that for more than a thousand years there had been no true genuine baptism, and consequently no true church on earth?"

"*Answer.*—We hold and believe that *God had always his church, which did observe the true baptism and ordinances,* but which was *always hidden to the unbelievers,* and also sometimes consisted only in few members, yet the gates of hell could not prevail against the church of our Lord Jesus. Yea, *it can be proven*

also from history, that God, at all times, had caused his order to be revealed to the unbelieving as a testimony."

This is not the statement of Mack alone, but of his associates as well—some of the best informed men of that period. This statement declares that "God had always his Church"—this Church did observe the true baptism and the ordinances. The Church was "always hidden from the unbelieving," and that "God at all times had caused his order to be revealed to the unbelieving as a testimony," which fact, it avers, can be proven also from history.

We may pause here with the reflection that the past two hundred years, with all their advantages, have done but little to change conditions. The Church is comparatively unknown among the great religious bodies of the world, and it has been misrepresented, in both name and in its doctrine, by ecclesiastical historians. With these facts before us, is it any wonder that the Church of Christ was unknown, misrepresented, and branded as heretical during the Dark Ages?

Let us take a backward glance through the centuries, and note the progress of events from the time the Church of Rome became a persecuting power (A. D. 448 and onward).

The true faith had been planted far and wide, from India in the East to the British Isles on the West, and many faithful men and women of God stood firm against all the fiery darts of the wicked one, earnestly contending for "the faith once delivered unto the

saints." But oh! the tears that were shed, the prayers that were offered, the sermons that were preached, the exhortations that were given, the miles that were traveled by the ministers of God in encouraging and comforting the saints! These wonderful activities and sufferings of the Church of Protest induced a gradual withdrawal from the persecuted districts and an almost imperceptible westward movement through the centuries, from Antioch and the East, through Asia Minor and Constantinople into the valleys and mountains of Europe, which, in time, became the battle-ground of thought and religious activity. Here arose the Reformation that gave the world the open Bible, free speech, a free press, and liberty of conscience to worship God in spirit and in truth. "Who is this that cometh up from the wilderness, leaning upon her beloved?"

PEACE

Jesus Christ is the Prince of Peace and the Originator of the peace movement among men. The heavenly host proclaimed his birth by the song of peace: "Glory to God in the highest, on earth peace, good will among men." In his Sermon on the Mount he proclaimed the spirit of his mission and kingdom: "Blessed are the peace makers, for they shall be called the children of God." "Love your enemies." "Do good to those who despitefully use you and persecute you, that ye may be the children of your Father which is in heaven."

Jesus taught the lesson of friendliness to the social

outcasts. He sent the message of the Gospel of Peace to all nations. He opened to the world a vision of brotherly kindness among all nations: The Fatherhood of God and the brotherhood of man.

Jesus taught the spirit of appreciation for the humblest service and weakest ministrations. "She hath done what she could" is the highest praise, and stands as a memorial more lasting than the highest monument erected to human glory.

The worth of the child, the purity of womanhood, the sacredness of the family relation, care for the helpless ones, all pointing to the exceeding preciousness of life itself, constitute the very atmosphere of Christianity. It means the conservation of the fittest and the best, and the uplift of the lowest and the weakest, through the directing and helpful agency of the strong and the good.

That righteousness and peace will become universal appeals to reason. One of the most encouraging effects of the Gospel of Peace is the faith it inspires of the triumph of Jesus Christ. Then it appeals to everyone who wishes to place his feet upon solid ground to step in line with the principles of the Prince of Peace and enroll his name among the saints of the Most High in the Redeemer's everlasting Kingdom. This will give everyone a broader, a clearer, and a higher vision of the true spirit of Christianity as it will be fully revealed in the New Heaven and the New Earth wherein dwelleth righteousness.

The Triumph of Christianity: "The wolf also shall dwell with the lamb, and the leopard shall lie

down with the kid: and the calf and the young lion and the fatling together: and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 6, 9). "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11: 15).

"Let thy Kingdom, Blessed Savior,
Come and bid our jarring cease.
Come, O come and reign forever,
God of love, and Prince of Peace."

MUSIC

Music is a sweet messenger of peace to the soul from the fountain of life and love. It comes as the gentle zephyr at eventide, in the murmur of the brooklet, the voice of the bird, and the waving leaves of the forest. The deep slumber of the night knows no music but silence. The stars in their courses move in majestic harmony. Morning opens her portals with the music of nature, and evening twilight lulls to repose in the land of sweet dreams.

The Ministry of Vocal Music as a social exercise is both a means of culture and elevating to society. It tends to unite all classes in the pure and helpful relations of the home, the church, and the community. It is one of the most beautiful arts that exists for its own sake, stepping down among the people to improve them socially, to sweeten their lives in singing the songs of Zion in praise to their Creator. The one that

sings has a happy heart and an upward look. The one that hears the song feels the burden of his heart roll away, and goes on in the path of duty with a lighter step. All healthy souls desire to be happy, but many are too modest to express the joy that is in them. A social song service makes it the easiest thing possible to join with others in the outflow of music in the most expressive words.

But the ministry of vocal music fills its mission to the highest degree in divine service. Singing the songs of Zion in the worship of God by the whole congregation is an inspiring part of divine worship. It is an uplift to every soul, and tends to unite all hearts in one. It is an inspiration to the minister in the delivery of his sermon, and prepares the heart of the people to receive the word of God. Praise is as much a devotional exercise as prayer, and should be rendered in the same devotional spirit.

Then vocal music has a blessed ministry in the period of childhood. The mother's cradle song soothes the fretful child to sleep. And when in later life, restless and awake, and longing for repose, memory comes to us as a kind nurse and rocks us in the cradle of the good old songs of long ago.

Music refines the taste. "The beautiful in music," says Wickersham, "is expressed in measured tones. The beautiful in poetry is expressed in rhythmical words." Then it follows that rhythmical words uttered in measured tones make vocal music. A concord of sweet sounds appeals to the mind, and when uttered in words of truth and love, refines the taste and thrills

the soul. It is an uplift in judgment to a clear appreciation and discernment of the true, the beautiful, the good. God gave man reason, and it looks to heaven for guidance. The poet has never been able to express his highest ideals in words; neither has the sweetest strain that swells in the soul of the musician ever been translated to the eye and the ear upon paper. But the longing to reach the highest remains to inspire to greater effort.

Musical Epochs: (1) The Song of Creation—"When the morning stars sang together, and all the sons of God shouted for joy."

(2) Moses wrote the first song recorded in the Bible, and Miriam led in singing the song on the banks of the Red Sea.

(3) The Hebrew music was intensely religious, as may be seen by the songs of Moses, and later by David and others. This was the "golden age" of Hebrew poetry and music. "Music among the Greeks began at an early date. The poems of Homer were sung as early as 1000 B. C., and we get the word *music* from the Greek Muse (Mousa), one of the goddesses of poetry or song. Pythagorus (580 B. C.) was the earliest to take up the scientific study of music. He spent many years in Egypt, from whence he brought the beautiful concept known ever since as the 'music of the spheres.' It supposed the sun and its planets in their courses through the sky produce by their movements a celestial symphony. Each of these heavenly bodies possessed a mate of its own. He assigned the notes (letters) E, F, G, A, B, C, D, to the

Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, in the order named." (From "The Musical Million.")

(4) But we are not left to conjecture the high origin of music. It was the gift of heaven to earth. When the Savior of the world was born, holy angels sang the Heavenly Anthem of peace. Holy men and women took up the strain, and from that day the Church has been vocal with praise. Our Lord sang a hymn with his disciples at the close of the communion services. Paul and Silas sang praises to God in prison. The early Christians were instructed to use "psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

(5) In the time of Justin Martyr, A. D. 150, all the congregation joined in the public hymns with devotion, and in 386 A. D. Ambrose, bishop of Milan, introduced a school of instruction in music. He was able to supply his congregation with words, and also to set the same to music. Milan became the center of Ambrosian music, which left its impress upon the whole of western Europe. It was employed especially for hymns. This might now be called melody. Augustine, who lived in the same period and who was much impressed by the music at Milan, thus writes: "The voice flowed into mine ears, and the truth distilled into my heart, whence the affection of my devotions overflowed, and tears ran down, and happy was I therein" ("Christian Antiquities," vol. I).

Gregory the Great, a great musician of his time (540-604), undertook the revision of the Ambrosian chants.

As a result it developed into the elaborate Gregorian system, which was used for the psalms, and in the time of Charlemagne (742-814) it had superseded the Ambrosian chant, though the melodies were long preserved (Idem).

(7) In the year 1028 Guido of Arezzo introduced an improved method of teaching church music. He wrote two books on the subject, and is said to have named the six notes of the gamut. He stated that there was a musical usage of 200 years and upward at his time.

(8) The Reformation gave new life to central Europe, and awakened such an interest in music that it became an aid to the Reformation itself. Martin Luther wrote hymns and translated the Bible (1521), which put a song into the hearts of the people, and gave them a language that has become classic. If a reformed religion failed to reach Rome, a reform in church music was awakened in that city in the person of Giovanne Palestrina (d. 1594). He undertook to reform the whole system, and his compositions mark the beginning of a new epoch in sacred music. He was a fine singer of melodies but never used his art for display" ("Religious Cyclopedia").

(9) In England during the Evangelical movement, hymn-singing was much practiced in the meetings. Charles Wesley, the English hymn writer, sang the doctrine of his church into the heart of believers, and with his brother John visited Georgia (1735-36). Whitefield also came to America, crossing the ocean

seven times, preaching along the seacoast, from New England to Georgia. In this way Wesley's hymns and tunes reached America. In 1754 the "Divine Musical Miscellany," a Methodist tune book, was published.

American Music: (10) In the history of American music "the first book compiled by a native musician was published in 1761, in Philadelphia, Pa., by James Lyon, A. B., under the title of 'Urania.' It was a choice collection of Psalms, tunes, anthems, and hymns, adapted to the use of churches and private families. In part IV of this book are included most of the tunes from the 'Divine Musical Miscellany' referred to above. This proves that James Lyon had access to music of that period now but little known. About this time (1754-66) Conrad Beisel, a native of Germany, published at Ephrata a music book, and wrote the first treatise on harmony that appeared in America. Under Beisel the Ephrata community became famous for choral work. Visitors were impressed by the sweetness and the cadence of the music."[1] This perhaps was the influence more than anything else that attracted and held together the community at Ephrata, Pa.

(11) William Billings, however, was THE FIRST NATIVE AMERICAN COMPOSER OF MUSIC. He was born in Boston, Oct. 7, 1746, and died Sept. 26, 1800. He was a tanner by trade, and wrote his first tunes with chalk on the walls of his building while tending the mill to

[1] James Warrington, of Philadelphia, Pa., musical antiquarian, in "Penn Germania Magazine," Lititz, Pa., and in "Musical Million," Dayton, Va.

grind bark. He is the author of "Easter Anthem," "Rose of Sharon," and "Heavenly Vision." He published the "New England Psalm Singer" in 1770 ("Musical Million").

(12) Lowell Mason (1792-1872) was born in Massachusetts. He spent twenty years in Savannah, Ga., and after his return to Boston, in 1837, he visited Germany. He is the author of "Carmina Sacra," a popular American tune book. He founded the Boston Academy of Music, and holds a high place among American authors and teachers of music to this day.

(13) This is the period of the Tune Book. Including that of James Lyon (1761) it extended to about the year 1878. During this time the "Kentucky Harmony" was published at Harrisonburg, Va., in 1821 by Ananias Davisson. The "Missouri Harmony" was published in 1836 by Allen D. Carden at Cincinnati, Ohio. Then William Walker of Spartanburg, S. C., published the "Southern Harmony" in 1847. This was a great favorite in its day, particularly in the South and Southwest. It contained some familiar hymn-tunes, Southern airs, minor songs and revival melodies. It was followed by the "Christian Harmony" in 1873 by the same author. The "Harmonia Sacra," by Joseph Funk & Sons of Singers' Glen, Va., reached the fifteenth edition in 1876. It is still used in all-day singing conventions, and a new edition is being published. In 1846 J. B. Aiken published the "Christian Minstrel" at Philadelphia. This was followed by the "Temple Harp" (1872) and by the "Imperial Harmony" (1876) by Aiken, Main &

Allen of New York, each in Aiken's character notes. These were books of much merit. Then in 1878 Dr. Wm. Hauser of Wadley, Ga., published the "Olive Leaf" with the motto: "The Dove of Peace Bearing the Olive Leaf of Sacred Song."

Each of the above books contained many sacred church tunes in common, and were designed to meet the needs of the people in that day. Other tune or notebooks might be named. These have been superseded to a great extent in recent years by the "Church Hymnal," Sunday-school song books, etc. In the opinion of some teachers of note, music as an art is undergoing a transition. We are either going in a straight line, or in a circle. If in accordance with the heavenly bodies we are moving in a circle, we will in time join in with the heavenly host: "Glory to God in the highest, on earth peace, good will among men."

"Hear I, or dream I hear the distant strain,
Sweet to the soul, and tasting strong of heaven?"

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35: 10).

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